UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur." — St. Augustine

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ECUMENISM AND REUNION - AROUND THE WORLD

BOOK REVIEWS

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PROTESTANTISM AND CATHOLICISM: A COMPARISON BY PROTESTANTS

The best results of ecumenicism are brought about not by the convoking of sizable assemblies, but rather in the depths of conscience following upon meditation or discussion inspired by the thought and desire of Christian unity. Christians do indeed remain disunited, but it may well be that they are less divided. They are meeting together; they are studying each other's point of view; and they are mutually cognizant of ideas and sentiments which raise the hope of further progress in the way of a *rapprochement*. At the same time they are taking occasion to reduce to their proper measure the difficulties which prejudice has aggravated or even created.

Several Protestant contributions which appeared at the beginning of this year seem to us to have taken particular note of this ecumenical interest.

There is first of all an essay published in the January number of *Verbum Caro* (1) by the Swiss Calvinist, Jacques Courvoisier. It is entitled: "Catholicism and Protestantism, Face to Face" (*Verbum Caro*, VIII, pp. 121-131).

Professor Courvoisier begins with the observation which is only too rarely made that Protestants did not break away until the 16th century. Up until that time, all the Christians in the West, with but very few exceptions, belonged to the one Church which, as the author in *Verbum Caro* acknowledges, owed the best annals of its history to the Popes. This long past on the one hand animates the nostalgia for unity and, on the other, has left in force those elements possessed in common which facilitate the relations between Catholics and Protestants. I would also add that the frequently mentioned disorders of the Church of the fifteenth and sixteenth centuries ought not to be imputed to Catholics more than to Protestants; these disorders were permitted by God in His Church and have been deplored by all good Christians. They were, as we know, combatted by high-minded men well before Protestants appeared on the scene. The first intention of the Reformers themselves, Luther and Calvin, was not to create division. Their conception of the Church was vacillating, it is true, and they would undoubtedly have accepted a Catholic Church without the Pope. But their doctrinal innovations forced the Popes and the Council of Trent to pronounce an anathema against them. Since that time no one can call himself a Catholic unless he rejects that which the Church of Rome has condemned.

Dr. Courvoisier affirms that with the passing of time the breach between Catholics and the descendants of the Reformation has widened. Rome has naturally insisted upon those truths which Protestants have

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(1) Editions Delachaux et Niestlé, Neuchâtel, Switzerland.

questioned. The latter have maintained their anti-Catholic position with respect to the nature of the Church, for example, or the Blessed Virgin Mary; and in this their attitude is more negative than that of Luther. We are certainly in agreement with the author of the article in question when he finds it lamentable that "among the signs of division there should be found the woman who had the extraordinary honor of bearing Jesus in her womb, and who wished to be and was the most wonderful thing conceivable: the handmaid of the Lord." (p. 126).

Nevertheless, Catholics and Protestants still recite the same Apostles' Creed. Both accept the Bible as the inspired word of God, and both celebrate the Lord's Supper. To be sure, with respect to these points of contact there subsist fundamental differences which prevent us from claiming agreement. But such starting points which are held in common can be made more determinate, thus making discussion possible; and this in turn we may hope will lead to progressive understanding.

Professor Courvoisier does not hesitate to stir the reflections of Protestants on the unity manifested by the Catholic Church. "Catholicism," he writes, "reminds Protestantism that the Church is *catholic*, that is to say, universal and, furthermore, *one;* or else it is not. There is but one Church, the one which Christ raised up on the day of Pentecost. In the face of Protestant disintegration and of the diversity of its denominations, that is an indispensable reminder. I believe that the Church of Rome by her existence alone, despite whatever about her may seem blameworthy to us, is in a position to impress this truth upon us. Even if Protestants do not think that her formula of catholicity and of unity is satisfactory, yet we find here all the same a *realization* of unity towards which we cannot remain indifferent" (p. 126).

The attachment of the Church of Rome to Apostolic Succession leads Dr. Courvoisier to further analogous reflections. "The Protestant of today," he notes, "commonly believes that he is a member of a Church which is only four centuries old, and he neglects to go back beyond that time. Now one cannot be in the communion of Christ without being in that of His Church both in space and in all the time that it has existed . . . In the concept of Apostolic Succession preserved by the Church of Rome we have a reminder of these things which are very necessary to us" (p. 127).

The question arises as to whether Protestants have anything to contribute to Catholics, even during the time of their separation. The writer of the article under discussion believes that they have inspired us to the reading of Sacred Scripture. A holy emulation in loving and frequently reading the Bible is indeed an excellent thing. If one were to take into account how much a part of Sacred Scripture enters into the daily breviary of the Catholic priest, in the Mass for each day, in the prayers that are most regularly used; and if one were to add to this the years of theological study in which the sacred writings occupy

such an important place, one would be less likely to say that the Catholic Church has neglected the inspired word of God. In any case, the work accomplished during this century to popularize the Old and New Testaments, particularly the latter, represents a gratifying step forward. Too many of the faithful in past years, and too many still, have had but a vague and indirect acquaintance with the inspired word of which God Himself is the Author. This has been true especially in the case of scriptural references in sermons and in writings of a doctrinal nature.

Would, therefore, that both Catholics and Protestants might read the Bible! It is the hope of Catholic ecumenicists that the Bible, read with the serene and objective intention of discovering the thought of God and likewise in the light of the providential history of the Church, will impress upon our separated brethren the sense of the words spoken by Christ to Saint Peter, the first shepherd of Rome, as well as the significance of the prayer of Jesus to His Heavenly Father for the unity of His followers: "...that they may be one even as we are one."

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In the January number of the *Protestant d'Aquitaine*, the organ of the Protestants in southwest France, there appeared a series of articles under the general heading of: Protestantism and Catholicism. This series followed upon discussions dealing with the same subject that had been held in the most recent synods of that region. It would indeed be well worthwhile here to consider these pages, written in all good will, even when they express conclusions which a more intimate knowledge of Catholicism would certainly modify. For the sake of brevity, it will suffice at this point to cite a passage which is particularly worthy of note. In it, Dr. André Dumas wishes to bring into relief what he terms "the persistent reason for division" (p. 3, col. 1). "We are not asking," he writes, "as a preliminary condition that Rome discover the Bible and grace. We know quite well that in the profoundest manifestations of her life she has never forgotten them. And we are not so proud as to think that we ourselves have always used them well. But we do demand of Catholicism that it renounce the infallibility which it pretends to possess."

It may be that these lines are the effect of a rather common misunderstanding. Somewhat further in his article, the author offers this explanation: the Saviour must be and must remain the Saviour of His Church. "And how can one who calls herself infallible be in need of being saved? 'For I have come to call sinners, not the just'." (Matthew, ix, 12).

The objection, however, serves to confound the infallibility of the Church with the impeccability of its members. It is one thing to say that in the Church there are sinners who look for their salvation to the Saviour, and another to say that the hierarchical Church is kept by the assistance of the Saviour from teaching error in matters of faith

and morals—"...and behold, I am with you all days, even unto the consummation of the world" (Matthew, xxviii, 30).

This view of a well-meaning author, furthermore, seems inspired by the basic misunderstanding among Protestants which transforms into an obstacle what is in reality an assistance of the most precious kind. They seem to feel that what is given to the Church takes away from what is Christ's. The Church, the Blessed Virgin Mary, the Saints, the Sacraments are so many intermediaries which Protestantism considers as walls of separation, or at least as veils interposed between the soul and God. Quite to the contrary, these intermediaries are instruments of the divine wisdom and goodness; they are willed by God, and they effect union with Him. They can be considered as helping hands which sustain our weakness and which lift us towards our Heavenly Father.

Despite the differences which persist, we can perceive in the writings referred to a very real progress in the understanding of Catholicism. May we by prayer and by benevolent discussion seek to bring that progress to its happy conclusion.

CHARLES BOYER, S.J.

THE CHAIR OF UNITY AND PROTESTANTS *

"And I, if I be lifted up from the earth, will draw all things to myself. (Now this He said, signifying what death He should die)."

ST. JOHN XII, 32, 33.

Those prophetic words, spoken by Our Lord, shortly before His Passion, reveal to us the very heart and centre of our Catholic Faith. They were echoed by St. Peter in his first sermon, on the very day of the founding of the Church, the first Pentecost: "Therefore let all the House of Israel know most certainly that God hath made both Lord and Christ this same Jesus whom you crucified." And a few days later proclaiming the gospel of redemption, through the death and Resurrection of Jesus of Nazareth to the Jewish people, probably within the precincts of the Temple, he summed up his message in these words: "Neither is there any other name under heaven given amongst men whereby we must be saved." The very foundation of the Apostolic preaching from the first was the tremendous fact that Jesus of Nazareth was the eternal Son of God, and that His blood-shedding on the Cross of Calvary had set free the whole world from the bondage of Satan, and that He had set the seal of truth on His redeeming work by His glorious Resurrection.

That is why the most conspicuous sign in every Catholic Church is the sign of our redemption—the crucifix, and why the mark of every faithful follower of Jesus Christ, be he Catholic or Protestant, is a vital faith in Him as God and Saviour. Yet it is one of the greatest tragedies of our anxious and troubled world that there are today millions of Christians in it, who are separated from us and from each other by what appears to be insuperable differences of belief; but about this great central dogma of our Catholic Faith, that Jesus is God and Saviour, they are firmly and even passionately convinced. And they share with us too the conviction that this same Jesus is the sole hope of our distracted world; apart from Him there can be no peace and security here in this life, and no salvation, no happiness in that which is to come.

From this firm conviction has arisen, during the past forty years, chiefly amongst those who are proud to call themselves Protestants, a profound sense of shame that those who love and wish to follow Our Lord should be divided from each other; and from this sense of shame has grown an ever increasing longing to seek for that unity among Christians that Christ willed for His Church and prayed that His followers might always preserve. That longing has taken shape in a great movement amongst Protestants and others, in every part of Christendom, known as the Ecumenical Movement, dedicated to the search for

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* Being the text of a Sermon delivered by Rev. Henry St. John, O.P. on 23rd January, 1955 during the Chair of Unity Octave.

Christian Unity. Its chief organ is an assembly known as the World Council of Churches, and its object is to promote constant and unflagging prayer for the unity of Christendom, and to organise discussion of the differences between Christians in a new spirit, a spirit of friendliness and desire to understand. Each organized Christian body, while remaining true to its own convictions and beliefs, seeks to enter into and give sympathetic understanding to the beliefs of those who differ from them, and in this way is created an atmosphere in which the truth, as it is in Christ, may be seen and understood, and thus the ground too may be prepared for the growth of unity, whose seed God alone can plant and bring to fruition, by the power of His Holy Spirit.

The latest assembly of the World Council of Churches was held at Evanston in the U.S.A. last August. To it came representatives of one hundred and sixty-three separate organized religious bodies or Churches. These came from forty-eight different countries in different parts of the world; they represented for the most part the Churches which sprang from the disastrous schisms of the Reformation period, though there were among them, too, members of the Orthodox Churches and other ancient Churches of the East. Let me read you some words from the message that this great assembly of World Protestantism sent out from it to the Christian World:

"We affirm our faith in Jesus Christ as the hope of the World, and desire to share that faith with all men . . . He came to us, true God and true Man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified Him, but God raised Him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in His risen and ascended power He has sent forth into the world a new community, bound together by His Spirit, sharing His divine life and commissioned to make Him known throughout the world. He will come again as judge and king to bring all things to their consummation."

These words must go straight to the heart of every Catholic, for they re-echo the tremendous foundation truths of our own Faith. Indeed the supreme authority of the Church, in the person of the Holy Father himself, tells us that this intense desire for unity among non-Catholics, though of course it has its human motives, may nevertheless be attributed to the inspiration of the Holy Spirit and to the prayers of faithful followers of Christ everywhere. The same authority also tells us, in the great encyclical *Mystici Corporis* of Pope Pius XII, that all non-Catholics, though separated from the visible structure of the Church, Christ's Mystical Body, may yet be related by good will and desire to Christ in His Church, and so may have some share in the life of grace of which He is the source.

But in spite of the interest taken by the Holy See in the Ecumenical Movement, the Catholic Church is a notable absentee from Ecumenical organisations and assemblies, not excluding that of the World Council

of Churches itself. For this we are often criticised by non-Catholics as arrogant and uncharitable. But every Catholic will understand that this is not due to pride or lack of love. The reason for it is that the fundamental position of the World Council of Churches, in its language and in the assumptions upon which its work is conducted, is utterly opposed to the fundamental position of the Catholic Church. The World Council holds that though Christ created His Church in the beginning with a visible structural unity, that unity has in the course of history, been split, by the sin of man, into a hundred parts. Those parts are each, it is claimed, in its way members of the Church, so that the Church, though united in Christ and His redeeming grace, now possesses no visible structural unity; that unity lies in the future, in the coming great Church. The Catholic Church on the other hand is supremely conscious that, from the day of Pentecost, when it came into existence by the power of the Holy Spirit, Christ has given to His Church a visible structural unity which cannot be broken—it is by God's providence indestructible, in order that through its unity the life of Christ in His Mystical Body may be preserved and manifested to the world as a single organic whole. This structural visible unity is secured under the power of the Holy Spirit by an authoritative hierarchy, the Bishops, successors of the Apostles, set to rule the Church of God all over the world. The unity of this hierarchy is secured by the fact that Our Lord appointed St. Peter and his successors as the Heads of His Church on earth, to rule the whole Church with supreme authority under Him. The Holy See, the Chair of St. Peter, and his successors, is the centre and keystone upon which that structural unity depends. To be in communion with the Holy See is to be a Catholic, a member of the true Church; to be separated from that centre of unity is to be outside the Church's visible structural unity.

During the course of history schisms have taken place, brought about by human sin and selfishness, and those schisms have always been a cutting off of a portion of the Church from the unity of the Body. Catholics do not deny that the sin which caused the schism and maintained it was often, in part at least, on the side of those who remained within the Church, and that the sin sometimes reached to the very highest authorities in the Church. Nevertheless, the divinely constituted indestructible unity has always been maintained by God's overruling providence and always will be. "The gates of hell shall never prevail against it."

It is then our Catholic Faith that the Church of God alone speaks in the world with a single united voice and with the fullness of Christ's authority. Christian bodies in separation from it are human organisations with only a human authority. We do not deny that they do much good and contain much of the truth; they possess the inspired Scriptures, the Word of God; but the Scriptures have only human interpreters, and their interpretations are liable to error and in fact contain

much that is erroneous. This then is the unique claim of the Catholic Church—that it alone possesses Christ's authority to speak His Word. To enter an assembly such as the World Council of Churches would be to abrogate this unique claim, for it would be to consent to sit as an equal among equals with other Churches in the search for a future unity, when it is supremely conscious that it alone now and always possesses a God given unity, and that others can only attain that unity by being drawn into its already existing structure by the grace of God, by the power of the Holy Ghost.

Yet the refusal to participate officially in the ecumenical search for unity does not mean that the Holy See is indifferent to that search. From the beginning it has watched the progress of Ecumenism with interest and increasing sympathy. At first the predominant tendency in the movement was to lay the chief emphasis upon goodwill and collaboration between separated Churches as a means of attaining unity, relegating agreement in belief, apart from the central doctrines of the Incarnation and the Atonement, to a secondary place. But after a time a different tendency began to assert itself and has now reached an almost predominant position; the tendency to place primary emphasis upon the necessity for agreement in faith as a foundation for true unity. The growth of this tendency has greatly increased the interest and sympathy of the Holy See, so that five years ago an instruction of the Holy Office was issued to all the Bishops of the Catholic Church on the Ecumenical Movement, encouraging them to study its methods and promote, with due safeguards, a new approach to non-Catholics, with the object of creating a friendly atmosphere in which the differences which divide the Catholic Church from non-Catholics could be explored to their roots in history and theology. In this way the ground could be prepared in which the seeds of unity could germinate and fructify by God's grace. Permission is given in this Instruction for the holding of conferences between Catholics and non-Catholics to discuss divergence of belief in an ecumenical spirit, and in particular for conferences of theologians on either side, to do this at the highest level.

But above all the Holy See is insistent in the paramount necessity of prayer. That is why the Octave of prayer for unity is being kept with considerable solemnity in the great Metropolitan Cathedral of Westminster. For some years past it has been kept in Rome where the Holy Father himself has said Mass on each day for its intentions; and it is greatly hoped that, encouraged by these examples, every Cathedral, parish church, religious house and convent through the length and breadth of Britain will soon be keeping it. For never has the need for Christian unity been greater.

We are surrounded by a growing materialism of life and outlook. The standards by which human life is judged are increasingly materialistic. On the whole this materialism is not hostile to religion; it is part bewildered by the puzzle of human life and part indifferent to every-

thing but the problem of day to day living. But spiritual realities, belief in God as Creator, and in consequence in discharging our obligations to Him, who has made us for eternal life; the nature of sin and our desperate need of redemption—these things are less and less under men's eyes. And all the while an active materialist group, hostile to religion, is working quietly and efficiently to exploit men's bewilderment and indifference in the determination to keep their eyes from straying beyond the boundaries of this life to those values and standards of judgment that have their origin here. Meanwhile the Church of God proclaims in clear and insistent tones the gospel of redemption by the Cross of Christ, and the way, God's way, in which that redemption is made available to men; the way of prayer and penance, of Mass and Sacramental grace. But so often the common man has little chance of hearing the voice of the Church, and if he hears it, of disregarding it because it is drowned by a chorus of discordant voices, the voices of divided Christedom, each claiming to speak in the name of Christ, each claiming to teach His truth, and each declaring that its way is His way, and all saying different things. Is it surprising that the common man so often turns away from the task of finding out whether Christianity is the true solution to the problem of life, and gives it up as a bad job?

Well, perhaps you will be saying to yourself: I see all this, but what can I do—a layman unskilled in the theological differences that divide Christians? There are two things that every Catholic man and woman can do every day of their lives. One is a labour of love; the other a labour of prayer. The labour of love is always to remember that all non-Catholic Christians are our brethren because, although separated outwardly from Christ, they can be united by grace to Christ in His Church. We call them separated brethren in the Benediction prayer, though the emphasis is generally so much on the separated that we forget altogether about the brethren. And because they are our brethren we must have the greatest respect for their consciences. They conscientiously believe they are doing right in serving God within the Christian bodies in which they find themselves. And they are doing right until God by His grace changes their consciences. For this reason too we must learn to respect their loyalty and sometimes deep devotion to their respective allegiances. And above all there must be no contempt or ridicule for their beliefs and practices, however strange and inadequate they may seem to us, because they so often misunderstand the Catholic beliefs and practices we ourselves hold dear. Terrible harm has been and is done by gibes and derision for the sincere convictions of others. If every Catholic man and woman would resolve from today never again to deride or ridicule the sincere religious convictions of non-Catholics, the atmosphere of hostility that divides us would quickly disappear; and at least one step forward would have been taken towards Christian unity.

And the other labour is a labour of prayer. We all know, in theory at least, that of all the forces that shape men's lives and change them prayer is the most powerful; more powerful than politics or planning or the force of war. If Christian unity comes to save our civilization, it will come because of the power of prayer. Our Lady has pointed the way at Lourdes and again it would seem at Fatima. Resolve then to pray. Not simply once a year during this Octave but every day, at your morning and night prayers, add the prayer for Christian unity. Go further and resolve at Mass Sunday by Sunday to say in the Mass with the priest the prayer which he says just before his Holy Communion for the unity of Christians. And perhaps you can do even more than that. Resolve to hear Mass once more often than you usually do and for this particular intention. If you cannot possibly go to Mass in the week make a visit to the Blessed Sacrament; join together with a few friends to do this regularly—others will join you, the practice will spread, and in time a great power of prayer will rise up from Catholic men and women in England. If that were to happen, the reunion of all Christians in the one true Church would not seem to be so visionary an affair as it does today. Then perhaps more and more of our countrymen would be drawn by prayer and grace into the unity of Christ's Church; and because of that unity her single decisive voice would be clearly heard proclaiming that there is no other name under heaven given to men whereby we must be saved; and men and women of good will on every side would be attracted by the power of Christ crucified —I, if I be lifted up will draw all men to myself (And this He said signifying what death He should die). We adore thee, O Christ, and we bless Thee because by Thy Holy Cross Thou hast redeemed the world.

HENRY ST. JOHN, O.P.

LANGUAGE AND THE APOSTOLATE

"All languages shall serve Him."
DANIEL 7:14

Questions of language assume importance for the Church whenever, as often happens, they touch on her most central concerns: that each of the faithful be given the fullest opportunity for intimacy with God through His Son, the Incarnate Word, and that His Kingdom be extended to include souls presently outside it. Neither the Scriptural teaching that diversity of language is a punishment for man's pride in building the Tower of Babel (*Genesis* 11:1-9), nor accusations by the unfriendly about the inutility of linguistics (it was, I believe, St. Peter Damian who reminded us that the devil was the first grammarian, since he taught Adam and Eve to decline 'god' in the plural (*Genesis* 3:5) have ever dissuaded the Church from facing, making precise, probing into, and finding answers for such questions.

To set up a dichotomy of the realms in which the Church exercises this part of her teaching authority is difficult and perilous, but not impossible. I believe, indeed, that it is especially desirable that those engaged in all forms of the apostolate develop the clearest notions of the scope and urgency of these language questions; in this way they will learn to recognize correct answers and, in fact, properly assist the Church in reaching them.

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The words which interest the Church most, which are always on her mind and lips, are those of Sacred Scripture, the truth divinely revealed by God to men and entrusted to the Church as a living deposit. Translations from the languages of Revelation, Hebrew, Aramaic, and Greek, which have a special importance in themselves and endow otherwise unprepossessing languages like Akkadian and Ugaritic with a value for the light they shed on Scriptural lexicography, is, of course, the major task. But Christian doctrine also appears in a twin "elaborated state where its message is ordered and organized according to the internal exigencies of its constituent elements; this is the scientific state of sacred doctrine and is generally called theology." (1) The speculative theologian has great interest in language because it is his duty to use it in ordering and explaining the divine message. When the Church officially formulates this matter into dogma, she does so with divine authority and therefore without the possibility of error.

Close to the realms of Scripture and Theology, and not unconnected with them, is that of the formal apostolate, the preaching of the Word, especially as the term is applied to preaching to those outside the membership of the Church. It is notable that the language of preach-

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(1) Charles Journet, *The Wisdom of Faith: An Introduction to Theology*, translated by R. F. Smith, S.J., Westminster, Maryland, 1952, p. 33.

ing has neither the intrinsic value of Scripture nor the extrinsic value of Theology; the language of the apostolate has to do with conveying the message, and does not contribute to the knowledge of the Church as such. It has never been suggested, to my knowledge, that preaching could be done in languages other than those the preachers and hearers understand, although it is worth noting that the fruits of the Gifts of Tongues have especially aided the Church in her beginnings and at various stages of her history.

The Sacred Liturgy, the most commemorative and yet most intensely personal aspect of Christian life, uses language in the corporate worship of God; its language problems, though similarly connected with those of Revelation, are somewhat different in form and importance from those of Theology or the apostolate. For on the one hand Christian writers on prayer agree, unanimously so far as I know, that words become less instrumental and necessary as the presence of God informs and dominates the soul to a greater degree. "Lift up your hearts. We lift them up to the Lord." That is the heart of the matter. On the other hand the Liturgy contains, besides Scriptural passages, prayers, hymns, and texts of the Fathers; it has respected a tendency to adopt settled forms and not carelessly to alter them without, however, killing every chance of alteration and change.

Many languages are used in the various liturgies of the Church; all began as vernacular languages, but now many of them, such as Ge'ez of the Ethiopians of the Alexandrian Rite, Classical Armenian of the Armenian Rite, Church Slavonic of eight branches of the Byzantine Rite, and Coptic of the Copts of the Alexandrian Rite, survive only as liturgical languages; the same is true, in a less rigid sense, of Latin. At no time, save in her infancy, has the Church had a universal language in the sense of one used exclusively in public Christian worship; such a thing has not even been held up as an ideal. Once this is stated, however, it must be followed by an acknowledgement that the Latin Rite has achieved, not unnaturally, a position of great importance which cannot be disregarded, and is certainly far more a universal language, in the sense we are using the term, than, say, Ge'ez. There were times, times not far gone, when every educated man in the western world knew Latin; let us not scoff, from a false purism which will lead us into many embarrassing positions, at the value such a situation possessed.

I have no wish, in this article, to discuss the desirability of extended usage of contemporary vernacular languages in the Sacred Liturgy, but rather to concentrate on the realm of the apostolate. Still, there is enough common ground on which persons concerned with language problems in any connection with the Church's interests may reconsider them as they bear on all commonly. I myself am far from competent to offer reflections on the arresting subject of the nature

of language. (2) The only point I would affirm *a priori* is the independence of thought from, and its primacy over, language: the human intellect is not chained by a body of words whose only sacred function is to change. Statements of theologians and of mystics, above all, concerning the imperfection and inadequacy of language to express many sublime truths of Faith might be recalled in this connection, as well as the fact that we are dealing here with a case quite different from, albeit analogous to, that of the poet groping for words to satisfy an artistic intuition.

It should be noted, first, that although the languages of mankind are legion, some of them are indisputably dying; most American Indian languages, and many Molynesian and Micronesian languages are good examples. It would seem less urgent, even undesirable, that far-reaching efforts be expended at making the bulk of Christian doctrine available in a language that may not be spoken in another generation. It does not follow from this, certainly, that it is the mind of the Church that we sit about hoping for more languages to die. Most of them, alas, are alive and in excellent health. Even the idea of a universal or near-universal language chosen or created by or for mankind, whatever else is true of it, must be said to be too utopian to offer us, at the moment, more than a bogus panacea.

What sorts of problems do languages pose for the apostolate? Let us consider four of the most elementary problems. There are many languages, not only the so-called "primitive" languages, but also highly developed ones like, say, Turkish, which totally lack words to convey the meanings we desire to communicate in rendering Scriptural passages, formulating theological notions, or preaching in them. This ranges from the lack of words for most animals and plants in Eskimo dialects to that for almost all advanced concepts in Central African languages. One may, in some cases, be able to manufacture a word within these languages; in other cases it would seem the better course to introduce a foreign word and attempt to explain its meaning in other native words.

A different problem is offered by languages in which words have strict but multiple meanings, and cannot gracefully accept foreign words. Chinese is a case in point. The Church has generally thought it unsuitable to introduce occidental words in this case, carefully weighing and selecting native words instead.

The meanings of some words in many languages is so obscure—to us, or even to those who habitually use them—that one is uncertain whether or not they may be used for our concepts. The tendency with at least African languages of this sort has been to introduce an occidental word, later transposing, when possible, to a native word; in

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(2) See a forthcoming book by P.-J. de Menasce, O.P., *Sens et Parole,* in the "Courrier d'Iles" series. I am indebted to Father de Menasce for evoking many of the ideas expressed in this article.

areas where richer languages like Arabic have penetrated, words are often borrowed from their vocabularies.

Sometimes a word has been used too much in a pre-Christian or anti-Christian context to be useful to the Church. A host of Hindustani words are objectionable on these grounds, it being doubtful that they could ever be rinsed of their former meanings.

Those familiar with the apostolic work of the great Jesuits Ricci in China and de' Nobili in India will recognize that such problems as I have just drastically condensed were daily companions of theirs. Since we are meant to worry about them as long as the full life of the Church is not being led everywhere in the world, I am suggesting precisely that there are too few Riccis and de' Nobilis among us today.

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I should like to illustrate the complexity such problems can present with the example of Arabic. Arabic is a very old Semitic language, but rather new from the point of view of literature. It is of help to Scripture scholars for the reason I mentioned earlier. But it is also intimately bound up with a complex heresy, Islam. The *Koran* fixed the Arabic language in much the same way that the Lutheran Bible fixed the German language. More than that, the actual text of the *Koran* is held by Muslims to have been revealed by God; the orthodox position is that the text is itself "uncreated," and cannot be surpassed in perfection. Arabic was imposed upon the Islamic world as a matter of prestige; translating the Koran was forbidden. (3) This did not prohibit Islam from going its apostolic way, though: it is still making many conversions in Central Africa and elsewhere.

But Arabic is also, paradoxically, already a liturgical language of the Church. It is used by the Copts of the Alexandrian Rite, the Syrians and Maronites of the Antiochene Rite, and the Melkites of the Byzantine Rite. (4) But an insignifiant part of Christian Arabic is distinctly pre-Islamic; not only are there difficulties of the usual sort with Arabic, therefore, but there are such nuances as a vocabulary of phony theological terms (5) and notable discrepancies in words traditionally employed by Christian Arabs from their everyday Muslim quasi-synonyms. Christian Arabic has preserved a large number of Syriac words: the name of Jesus is Yasu' to a Christian, 'Isa to a Muslim; John is Yuhanna to a Christian, Yahya to a Muslim, and so forth. It may be, as one intelligent group of Christian Arabs suggests, that there would be advances to the apostolate in making the Christian Arabic vocabulary more modern. Such suggestions deserve at least our serious consideration.

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(3) The first translation was made by Robert of Ketton for Peter the Venerable in 1143; see my forthcoming *Peter the Venerable and Islam.*

(4) And, among dissident oriental churches, by the Patriarchates of Alexandria, Antioch, and Jerusalem of the Orthodox Church, and by the Syrian Jacobite Church of the Monophysites.

(5) See L. Gardet and M.-M. Anawati, O.P., *Introduction à la Théologie Musulmane*, Paris, 1948, pp. 475-492, for a list of Islamic theological terms and equivalents.

Certainly, until the supra-conceptual language of love informs the very last soul which God wills to grant membership in the Mystical Body of Christ, none of us dares lightly excuse himself from a concern which is ours only because it is, first of all, His.

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THE CHURCH AND THE UNITY OF ALL MANKIND

In the light of this unity of all mankind, which exists in law and fact, individuals do not feel themselves isolated units, like grains of sand, but united by the very force of their nature and by their internal destiny, into an organic, harmonious mutual relationship which varies with the changing of times.

And the nations, despite a difference of development due to diverse conditions of life and culture, are not destined to break the unity of the human race, but rather to enrich and embellish it by the sharing of their own peculiar gifts and by that reciprocal interchange of goods which can be possible and efficacious when a mutual love and a lively sense of charity unite all the sons of the same Father and all those redeemed by the same Divine Blood.

The Church of Christ, the faithful depository of the teaching of Divine Wisdom, cannot and does not think of deprecating or disdaining the particular characteristics which each people, with jealous and intelligible pride, cherishes and retains as a precious heritage. Her aim is a supernatural union in all-embracing love, deeply felt and practised, and not the unity which is exclusively external and superficial and by that very fact weak.

The Church hails with joy and follows with her maternal blessing every method of guidance and care which aims at a wise and orderly evolution of particular forces and tendencies having their origin in the individual character of each race, provided that they are not opposed to the duties incumbent on men from their unity of origin and common destiny.

Pope Pius XII - *Summi Pontificatus*

EASTERN CHRISTENDOM AND EUROPEAN UNITY

Last year, during the Congress of German Catholics at Fulda, a solemn liturgy was celebrated in the Byzantine-Slav rite. Mgr. A. Evreinov, the Russian ordaining bishop, and several priests and students from the Pontifical Russian College, came from Rome for this celebration. Furthermore, for the first time in the more than hundred year old history of the Congresses of German Catholics, a special section was devoted to the problems of the Christian East.

Curiosity as well as interest moved many to assist at that liturgy. The sight of these strange bearded figures in their splendid vestments and of the ceremonies which, to the Western eye, may seem somewhat theatrical, to say nothing of the icons expressing a sacred art quite foreign to their minds, may well have moved more than one person to say to himself: "What is the point of all this at a Congress of German Catholics? It this not rather the sphere of archeology, a vestige of the past, of interest solely to a restricted circle of specialists? These are faded memories of a bygone age. What good will they do in a congress such as this?"

Besides, a press report covering the section devoted to the Christian Orient ran as follows: "That particular section was for a small circle of persons interested in such problems. Surely we have enough internal problems in the West that are of greater interest to us. Is it really necessary that this type of congress should interest itself in such an insoluble problem as the union of the separated Christians of the East?"

Yet, is it really true to say that an introduction to Eastern Christianity, to its rites and usages, its doctrine and its piety, is an affair for a small group of students only? On the other hand, it may well be, in spite of everything, a question of vital importance for the Christians of the West, for the whole of Europe, even for the world.

Scarcely 15 kilometres from Fulda, the seat of the 76th Congress of German Catholics, there is drawn the line of demarcation between Western Germany and the Soviet Zone. The power of atheistic Bolshevism has penetrated thus far—right into the heart of Europe. At this frontier point where Europe, nay, the world, is divided in half, the two hostile camps seem to be waiting for the day when they will be able to draw up their battle-lines and tear each other asunder. Everyone is talking so much about European unity and laboriously exploring every possibility to unite this old continent in some way or other. But all these endeavours are halted at this frontier — a veritable "iron curtain."

But is it really true that behind the "iron curtain"—apart altogether from the question of the subject peoples of those lands—there exists only atheistic materialism, an economic and social system based on materialism, completely impregnated with the spirit of that organised movement

we call Communism? It may also be true that something else has come into the very heart of Europe with the Russian armies — that other Russia, the "Holy Russia" of former times with its Eastern Christianity with which we Christians of the West have such deep and lasting ties, though this form of Christianity has been estranged from us for so many centuries by reason of the unhappy Eastern schism.

Even in Soviet Russia today Eastern Christianity is by no means dead. It remains a constant source of spiritual strength that must not be underestimated. It is not just of the official patriarchal Church of Moscow, which is unfortunately subject to a godless government, that we are thinking, but more especially of that hidden Church "of the Catacombs" in which the majority of Russian emigrants see the legitimate representative of authentic Russian Orthodox Christianity. We are not forgetting either those men who still believe and seek for God and Christ in their own little sect or outside of any particular ecclesiastical organisation.

Recent information suggests that in these last few years there has been a notable revival of Eastern Christianity in Russia. The fact that Khrushchev and his allies accuse their political opponents of being responsible for this renewal of religion and religious practices, even within government and party circles, may be mere propaganda. Nevertheless, there must be some truth in the charge. Catholic priests recently returned from Russian prisons (Fr. Alagiani S.J. for example) testify that they have found among high-ranking Communists persons who practise their Eastern faith in secret.

Is it not within the realms of possibility to arrive at some understanding with this other Russia, the Christian Russia? There is no doubt this is of the utmost importance if we are going to survive the present crisis of mankind. Visits to Moscow to see the Russian Patriarch have indeed been undertaken. One may recall that of the well-known German Protestant minister, Niemöller, and of other representatives of the German Evangelical Church last summer. There is talk of reciprocal visits by Eastern dignitaries—of an imminent visit to Germany by the Vicar of the Patriarch.

And it is a fact that the Patriarch Alexius has accepted an invitation to send a Russian ecclesiastical delegation to Scotland and England in the early days of July of this year.

In our opinion this type of visit and similar contacts are absolutely useless for the end we have in view—they remain merely instruments of Soviet propaganda. A friendly meeting, however, in a spirit of comprehension and Christian charity with Eastern Christianity, which in Russia today is still a living force, would have important consequences. The Eastern liturgy celebrated at Fulda during the Catholic Congress, and the section engaged in the study of Oriental questions

at the Congress, were a useful step towards preparing the way for such a meeting.

There was an extraordinarily large crowd present at the celebration of the ancient Byzantine Liturgy. In Eastern Europe and especially in Russia the rite is a living thing in which the spirit of the people finds rich expression. In fact, our soldiers in Russia tell us of the joy and zeal shown by the faithful there during the occupation when they were able once more to furnish and adorn churches up till then used for purely secular purposes. Vestments long since hidden away were brought out, and there was a mystic fervour in the piety with which they celebrated the venerable liturgy in company with their priest. Tears were in evidence as they sang once again the four-part harmonies of their chants, chants which they could never forget. The icons were there too, tenderly produced from their hiding places in ceilings and cellars, and once more honoured in the homes with the lamps again lit before them.

The pious faithful of the East see in these icons not just the images of the saints. They seem to present to them the supernatural reality of Christ, of the Mother of God, of the angels and saints. Only those who have seen this faithful people reverently kiss these icons (something so strange to the Western eye) and genuflect before them can have any idea of what they mean to the Eastern Christian. Here we have living Eastern Christianity, however difficult we find it to understand. But it is a reality we must recognise and firmly take into account.

It is a sad fact, however, that most of our Western Catholics show little understanding of the Christianity of the East. I remember one particular incident which will illustrate this. In 1938, on the occasion of the 950th anniversary of the baptism of St. Vladimir, the Apostle of Russia, a solemn pontifical Mass was celebrated in the Slav rite at St. Peter's before the Chair of the Prince of the Apostles. Every so often the bishop, clad in the rich vestments of a Byzantine emperor, bearing the crown on his head, gave the magnificent blessing with the triple candlestick in one hand—symbol of the Blessed Trinity—holding in the other the twofold candle, symbol of the two natures in Christ. This splendid liturgical act provoked a subdued ripple of laughter among some of the people who were present.

Not a few Western Christians are inclined to gaze at icons without any understanding at all and criticize them on the grounds that the painter—obviously a primitive—has broken the laws of perspective, anatomy, and aesthetics! Slowly, however, but surely we are showing more insight. Not long ago an exhibition of Russian icons, brought from Rome, was held in Milan and aroused a great ideal of interest. On the occasion of the Octave of Prayer for the union of all Christians, the opportunity was taken of celebrating the Eastern rites in several

Italian cities: the liturgy was explained to the people and, on the whole, left a lasting impression.

Eastern Christianity, which today so few Western Europeans appreciate, was once an integral part of the spiritual world of Europe. The explanation of this estrangement, the fact that it has been driven, so to speak, to the frontiers of our continent, is to be found (leaving aside political factors) in the nine hundred year old schism which cut off practically the whole of the Christian East from the centre of Christian unity, the city of Rome. One day this wound must be healed, and then the Christian East will once more take up her organic part in Europe. It is impossible to assess the importance of this if we mean to bridge the chasm that threatens to divide mankind.

At the beginning of European history we find the organic unity of East and West realised in the one Church and in the one Roman Empire. These gave the Europe of those days a cultural as well as a geographical unity. The distinction between East and West, on the other hand, which developed through a tragic concatenation of circumstances from mere division to a definitive break, found its origins in the purely administrative division of the Empire. This was the work of Diocletian towards the end of the third century. The distinction (between East and West) found further emphasis when Constantine the Great created a new capital in the East, Constantinople, the new Rome, in 330. It was not long before the whole of Europe was looking to this new Rome as the source of political power and cultural greatness. Consequently, Eastern Christianity today retains its Byzantine heritage. For the East had a role of immense importance to play in the theological controversies of that period. All the first seven oecumenical councils, recognized today by both East and West, were held on Eastern territory. The Fathers of the Church who deepened our knowledge of the truths of Revelation at these councils were for the most part of Eastern origin.

A further point to stress is the part played by the Byzantine liturgy which predominated in Southern Italy and Sicily right up to Norman times. We can still see relics of this even in our own day. Similarly the Latin liturgy is indebted to the East for several of its rites. A striking example is the liturgy of Good Friday, modelled on that of Jerusalem.

Byzantium was the unchallenged centre of culture up to the time of the Middle Ages. When the West under the impact of the German invasions relapsed in large measure into barbarism, it was the New Rome which remained the sole guardian of the ancient Greco-Roman civilisation and extended its cultural influence into the West. The political ascendancy of the Empire, with its centre of gravity at Constantinople, was once more re-established over much of the West by Justinian (527-565). Indeed, the power of Byzantium was still felt in Southern Italy up to the eleventh century. The West retained her contacts with this city, and even the German world recognised her position from the

time when the Emperor Anastasius sent Clodovec, king of the Franks, the insignia of consular rank, a contact not broken until the marriage of Otto II and Princess Theophana, the Crusades, and the conquest of Sicily by the Swabians.

We can still see the many monuments of the cultural influence of Byzantium on the West even in our own day, especially in Italy. When we speak of San Vitale and Sant'Apollinare at Ravenna, or the Capella Palatina at Palermo, or the Cathedral of Monreale, we immediately think of the wonderful Byzantine mosaics, living witness to the imperial greatness of the New Rome. Even at Monte Cassino there were relics of Byzantium. The Abbott Desiderius, the future Pope Victor III (1086-1087), had the decorations of the monastery church made in the workshops of Constantinople, while the mosaics were executed by Greek artists. At Padua the Giotto frescos in the Capella Arena show clearly how the Italian master of the fourteenth century was influenced by Byzantine styles. There is a complete correspondence of detail and composition between these frescos and the group representing the life of Our Lady in the Kachrije-Djami at Constantinople. There is no doubt that Giotto had to hand Byzantine models, probably taken from manuscript miniatures, when he painted the scenes from the life of Christ.

An expert in Byzantine art has commented on the importance of Byzantine iconography for the West in these words: "There is no example of complete independence of Byzantium in the whole Western mediaeval art. It would indeed be quite possible to describe the entire history of this Western art in terms of its relation to the mature art of the East." (1)

What is the point of discussing all these things? The answer is that it is impossible to form a true idea of Europe without Byzantium. In fact it would be completely absurd to wish to exclude from Europe the countries which received their Christianity in its Eastern form and the culture of Byzantium from that great centre. Such countries retain today their Eastern Christianity precisely as something they have inherited from her. We have only to think of Muscovite Russia which some historians would have us believe belongs to Asia rather than Europe. (2)

But the truth remains that the Christianity of the East, following upon the schism initiated by Michael Cerularius in 1054, has receded more and more from the influence of Europe. This separation from the living centre of the unity of the Church has brought about a certain isolation in the East and a unilateral development that has necessarily had unhappy consequences. Political events, too, such as the invasion of the Mongols in the thirteenth century and that of the Turks in the fourteenth and the years that followed, have been decisive factors in

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(1) Hans Gerstinger, *Die griechische Buchmalerei*, Vienna, 1926, p. 5.
(2) e.g. Oscar Halecki, *Borderlands of Western Civilisation*, New York, 1952, p. 77.

the direction that Christianity has pursued. In Russia the final break with the West owed its origins to the state of hostilities that was the result of the war undertaken by the Teutonic Knights in the name of the Cross, and, of course, the Mongolian invasion. The division was further consolidated by the anti-Latin propaganda spread abroad by the bishops and dignitaries who came from Constantinople. All these factors opened the way to the final schism. The Mongolian conquerors effectively stopped any contact with the West, though they were not themselves hostile to the Eastern Church which had so many adherents within the territories under their domination.

It is difficult to determine the exact moment when Russia went into schism. It had certainly taken place by 1448 when the synod held in Moscow refused all obedience to Constantinople on the grounds that the Greeks had apostatised from the true faith by signing the pact of peace with the "heretical Latins" at the Council of Florence (1439). The disciple had learnt all too well the teaching of his master. The Turkish invasion of Constantinople widened still further the abyss that already existed between the Greeks and the Latins, and made a reunion with Rome quite impossible even if the Greek hierarchy had wished it. The Greek world was now isolated from the rest of Europe: the decay of the ancient Byzantine civilization had begun.

After the fall of Constantinople (1453) there developed in Russia the idea of "Moscow, the third Rome," the one true guardian of Orthodox belief with the vocation of leading the whole of Christendom and spreading the true faith throughout the world. The old Rome had fallen into heresy: the new, Constantinople, because of its agreement with the Latin heretics, had been punished by God and fallen into the hands of the infidels. Now the historic mission of Rome had passed to Moscow, the capital of the great Russian Orthodox empire. The Russian people felt that they were chosen by God to guard the faith and transmit it to others. Such Messianic aspirations on the part of the Russians, still strongly felt though corrupted by Bolshevism, are quite unintelligible unless we take into account the isolation of their country consequent upon the schism and the Mongolian invasion. When Peter the Great re-established contact between his nation and Western Europe, the latter had been to some extent lost to Christianity, and thus no reintegration into the authentic spirit of Europe resulted from it. Instead, there entered within Russian frontiers the ideas of Illuminism, later degenerating into materialism and Marxianism.

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Atheistic Bolshevism did not spring from the East but is rather a creation of degenerate Western civilization. To our way of thinking, the fact that Bolshevism was able to conquer in Russia and grow into such a terrible threat to the peace of the whole world, causing the division we know today of the world into two hostile blocs, is due to the failure of the Orthodox Church which followed upon the schism.

Bolshevism found in Russia a national Church, subject to the State, pervaded by a certain one-sided supernaturalism and ready therefore to leave social questions to the exclusive competence of the State, consenting to all that the State decided and giving it the full force of its own authority. Such an invasion was more than favourable to the expansion of Bolshevism and, again, was a consequence of the schism. It was the schism that created the type of national church we find in the East, a church based on the erroneous principles that gave birth to the break with Rome, especially the terms of the 28th Canon of the Council of Chalcedon which gave Constantinople a primacy as being the residence of the emperor and government of the New Rome, the capital of the Christian Empire.

For if a capital was able to claim primacy in ecclesiastical affairs just because it was the capital, there was no reason why the capital cities of Bulgaria, Serbia, and Russia should not later advance similar claims, as in fact they did. The principle contained in Canon 28 which gave the bishop of the New Rome the right to claim similar and even equal honours to those of the bishop of the old Rome, and finally to assert his superiority over the latter when the ancient city had fallen from its former splendour, became in the future extremely dangerous to its supporters, quite capable of wrecking the unity of the Ecumenical Patriarchate that had been built on it. Independent patriarchates arose in Bulgaria in 1235, in Serbia in 1346 and finally in Russia in 1589. The schismatic East did in fact develop into a system of national churches, and theory was made to fit the facts. The doctrine became prevalent that it was Christ's will that the universal Church should be composed of a number of national, autocephalous bodies whose sole head was Our Lord Himself.

The lack of a supranational authority within the Church was bound to have disastrous consequences. Each little national church was unable to muster sufficient authority either to withstand the political power or to adapt itself and its institutions to the needs of the time. Its destiny was necessarily bound up with that of its own nation within the framework of the State. In fact, the Byzantine tradition, taken over by the national churches among the Slavs, was that a pre-eminent position in the church belonged to the head of the State, the Emperor. In this tradition Church and State are not two distinct perfect societies, but constitute one sole Christian community of which the Church is one aspect: the community is governed in the name of God by the Emperor, the Anointed of the Lord. Such ideas, once the national churches had appeared, could result in only one thing: the identification of Orthodoxy and Nation.

Orthodoxy became a national religion. In Russia we find this close connection between an Orthodox Church and the States pushed to its extreme limit. Czar Nicholas II (1825-55) used the Church as the instrument of his political ends. The Church became a state institu-

tion, the bishops and priests functionaries of the State. The Church yielded to all the wishes of the State and gave its approval to all that it did or omitted to do. Naturally, therefore, the Church seemed to bless and sanction the social injustice that certainly existed in Czarist Russia. Finding itself so intimately joined to the State, the Church was inclined to leave to it the care of "terrestrial," social, and economic problems, to withdraw into an exclusively religious field and abandon this "wicked world" to the secular arm. She thus renounced her mission of bringing the spirit of the Gospel into the social, economic, and political life of men.

The isolation of the Orthodox Church, which resulted from the schism with Rome, did in fact give rise to a misguided supernaturalism that disdained to busy itself with any problem, social or economic, that was not exclusively religious. There is little trace of her devoting herself to sociology. What little has been written by Orthodox theologians in this field is extremely superficial, mere addenda to a manual of moral theology. It is not surprising, therefore, that converts from Orthodoxy to Catholicism find it difficult to understand the social encyclicals and allocutions of the Pope in which he applies the principles of the Gospel to the concrete questions of life.

This undeveloped Orthodox mentality, the fruit of the schism, has had the consequence of making the Orthodox Church withdraw into the sacristy and abandon the "wicked world" to its fate—in other words, to Bolshevism. It is not hard to understand, therefore, why we must watch the sad spectacle of the heads of the Orthodox Churches openly preaching that the Communist social and economic system is perfectly compatible with the Gospel. They have no universally recognised teaching authority capable of drawing from the Gospel the principles of social ethics. All this because the Orthodox Church is separated from Rome.

All these considerations give us the right, we think, to affirm that the victory of Bolshevism in Russia and the present division of the world into two hostile blocs owe their origin to the tragedy of a schism that happened 900 years ago.

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The way to overcome this tragic state of affairs and weld Europe once again into a living unity demands as a primal condition the freeing of Eastern Christendom from its dangerous isolation. It must become again an organic member of the Universal Church and thus an integral part of Europe. This in no way implies that the East must be latinised, or that it must lose its own particular character and legitimate customs. There is no need for the Christians of the East to give up their sacred heritage. They are not being asked to capitulate in the cause of reunion but to go back again to the true and authentic Christianity of the East which once upon a time, in spite of its own customs and usages, was an integral part of the Catholic

Church. The Catholic West, too, would have much to gain by such a reunion.

Whenever it has been possible in the past to reforge the links that bind the Christians of the East to Rome, there has been an infusion of new life into Eastern Christianity. It has been caught up once more in the organic unity of Europe. This was true of the union of the Ruthenians at Brest-Litovsk in 1596 and of the solemn return of the Roumanians of Transylvania in 1700. Union brought about a great religious revival among these Christians. Their intellectual life gained greatly from the considerable theological progress achieved in the West since the time of the schism. They were able to accept scholastic theology and the riches of its intellectual penetration of revealed truth, a field usually rejected by the Orthodox as being nothing more than rationalism. They once more came into contact with cultural currents in Europe—with baroque art, for example, which was accepted and given an original development among the Ukrainians.

The reunion of the Roumanians reminded this people of their Latin origin. The Uniate [3] schools, especially those at Blaj, were for a long time the sole centre of national Roumanian culture that had intimate relations with western Europe. It is true, however, that it was not always possible to avoid the snares of Latinisation, a fact which made the Uniates contemptible in the eyes of the Orthodox and their very name an insult.

If it were ever possible to bring back to the unity of the Church the many other Eastern Christians who remain in schism—unfortunately the majority—the consequences for a complete European unity would be tremendous. For there should be no question of stopping before the Iron Curtain: the entire continent of Europe must be included, the Eastern half as well. Any authentic European union must necessarily think in terms of the whole.

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Are we not sighing for a Utopia when we speak of the reunion of the Orthodox? Is it not utterly useless to hope to bridge the abyss that still divides Eastern from Western Christendom? Do we not find among the authorities of the Orthodox Church an insuperable antipathy to any idea of subordination to the Church of Rome which, more than at the time of the schism, is now thoroughly centralised? How can these authorities be expected to submit to the Bishop of Rome, a stranger to their people, when they have got so used to being masters in their own house for so many centuries? Is it indeed possible for the Orthodox national churches to even conceive the idea of a supranational authority in the universal Church or of a supreme head who must neces-

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(3) The term *Uniate* is generally not used in reference to Catholics of the Eastern rites since it is considered both inaccurate and offensive. In the case of Roumanian Catholics of the Byzantine Rite, however, this term is permissible because their Church is officially called *Biserica Romana Unita*.

sarily be a member of one nation only? We are certainly faced with overwhelming difficulties, and it is utterly useless to have any illusions or to close our eyes to the regrettable factors that stand in the way of union.

The Orthodox Church authorities beyond the Iron Curtain could not return to Rome even if they wished to. We are continually hearing from their own lips and reading in their own periodicals the most virulent attacks upon the Papacy: it is stigmatized as an heretical deviation from truth, while the Catholic Church herself in its external organisation is held to be completely secularised and guilty of imperialistic ambitions.

There is no warrant for our thinking that this manner of speaking is imposed upon them by their atheistic conquerors. The same sort of thing is said among their brothers in the free world. It is quite sufficient to read the review *Pravoslavnaja Rus (Orthodox Russia)*, published by the conservative Russian emigrés in New York, to be convinced of this. When will these authorities understand that, if the Pope does in fact devote himself to the whole of Christendom, he does it in fulfilment of the office imposed on him by Our Lord and not from any thirst for power or imperialistic ambition?

But voices are being raised in the East that give us grounds for solid hope. Well-tested reports have come through from Roumania and recently from Russia herself that many have been moved to reflect upon the differences of the attitude of the hierarchy of the Orthodox Church and that of Catholic bishops in the face of atheistic Communism. There are many in Roumania, especially among the intellectuals, who are only waiting for a change in the political situation to enter the Catholic Church which has won their admiration by her heroic resistance to atheism.

As for Russia, a Catholic priest, an Italian recently returned from prison in that country, has asserted that many in Russia look to the Pope and the Catholic Church for the eventual salvation of the world in the present crisis. In his own concentration camp he saw quite a number of Orthodox priests become converts to the Church, including one bishop. Others were strongly sympathetic to Catholicism. There is widespread opposition to the official patriarchal Church of Moscow, and its ministers are held in contempt.

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Despite very real difficulties, the signs are that the chasm that separates East and West, with its origins in the schism, is beginning to close. What can we do on our part to hasten the hour of this reunion which is so much to be desired? The first condition is to stir up a spirit of understanding and love for the customs and usages that are the specific heritages of Eastern Christendom. Clearly there is much to be done in this sphere. There is the reason behind those undertakings and institutions that, with the strong encouragement of

the Holy See, make it their business to spread abroad a really deep comprehension of the East, of its sacred rites, and of its thought and piety.

First in the field is the Pontifical Oriental Institute, founded by Benedict XV in 1917, which by lectures and a large number of scholarly and popular publications is trying to make Eastern Christianity known and loved. Then there is the Pontifical Russian College which has been preparing priests for Russia now for twenty-five years, in the hope that one day Divine Providence will cause her hermetically sealed doors to open. Workers must be ready for that hour, whenever it comes—they cannot be improvised. The priests and students of the College have frequently been invited to celebrate their liturgy and sing their nostalgic liturgical hymns in various cities in Italy—recently, for example, in Milan—with the idea of impressing the idea of the universality of God's Church on the Italian people. Moreover, the Unitas Association has now been in existence for 10 years at Rome, a society totally dedicated to the cause of reunion.

Work goes on besides in various foreign countries under the direction of the Holy See—e.g. the "Catholica Unio"—to promote the return of our separated brethren. There are Benedictine monasteries at Chevetogne in Belgium and Niederalteich in Germany specifically devoted to the problems of the Christian East. At Paris we have the Dominican Fathers who direct the Institute "Istina" (= Truth) for the making of contacts with the Orthodox. And so on . . .

Among ourselves we must encourage a truly Catholic spirit which sees that the Catholic Church is not just the Latin Church of the West but must include the Christian East also which has the same rights as the Latin West. For those of us from the West are quite often guilty of accepting ideas—the development of history since the schism is the cause—concerning the unity of the Catholic Church which cannot possibly be compatible with her universality. Many Catholics see an ideal in a uniformity of rite and liturgical tongue.

How often have we heard people praising this uniformity, how many times is it said what a beautiful thing it is that everywhere in Europe, Asia, Africa, and America the Holy Sacrifice is celebrated in the same tongue and according to the same rite! Of course this is just not true. There are still the Eastern rites with their marked differences of ceremonial and liturgical language. But their continued existence is accepted as a minor evil which we must tolerate for the moment in the hope that those few Eastern Catholics—there are, all the same, about 10 millions of them—will one day become really Catholics and spontaneously give up their liturgies in favour of the Catholic rite i.e., of course, the Latin rite. In this way, they say, they will become full members of the Catholic Church. This unfortunate opinion is to be found generally among such of our Catholic people as happen to know of the existence of Catholics of the Oriental Rite.

This mentality is a serious obstacle on the road to reunion. It is our duty to change it. We must create a really Catholic attitude here in the West, a vision that embraces the whole world and does not mistake unity for uniformity, and a charity that gives the same rights to all God's peoples. This is the basic, indispensable condition for a fruitful *rapprochement* with the Christian East. Such an opening up of friendly relations is more than ever necessary today when Europe and the entire world face a most serious crisis. Without this step there will be no creating a truly organic unity in Europe.

WILLIAM DE VRIES, S.J.

THE CHAIR OF PETER – THE HOPE OF UNITY

Taught precisely by the sad failure of human expedients to stave off the tempest that threatens to sweep civilization away, many turn their gaze with renewed hope to the Church, the rock of truth and of charity, to that Chair of Peter from which, they feel, can be restored to mankind that unity of religious teaching and of the moral code which of old gave consistency to pacific international relations.

Unity, towards which so many answerable for the destiny of nations, look with regretful yearning as they experience from day to day the vanity of the very means in which once they had placed their trust! Unity, the desired of those many legions of Our sons who daily call upon "the God of peace and of love" (II Corinthians xiii, 2). Unity, the hope of so many noble minds separated from Us, who yet in their hunger and thirst for justice and peace turn their eyes to the See of Peter and from it await guidance and counsel!

Pope Pius XII - *Summi Pontificatus*

COMMENTS AND DOCUMENTS

THE ROLE OF NON-THEOLOGICAL FACTORS WITH REFERENCE TO BODIES SEPARATED FROM THE ROMAN CATHOLIC CHURCH A COMMUNICATION FROM TAIZE'

The existence of the Calvinist religious community of men at Taizé, France, is already known to the readers of Unitas. *References to its activities have been made in these pages from time to time, and last year its Prior, Pastor Roger Schütz, contributed an article to this review entitled:* Towards a Sound Ecumenical Movement *(Vol. VI, 121). This year we are printing here another of his contributions in which he discusses the effect of non-theological factors on the origin and the continuation of religious division. Many of the points he makes are well taken, but Catholics could justly question one or the other of them. It is for this reason that the Editor has taken the liberty of subjoining his comments at the end of the communication.*

In a discussion of 'non-theological' factors, it must be made perfectly clear at the very start that we are not proposing theological problems for solution. If that were the case, it would mean we had failed to distinguish between what does and what does not pertain to theology. We are not entering here the sphere of Revelation but solely that of the contingent events of the history of mankind.

Certain strictly human factors are involved in the relations between Christians, and under one aspect it is permissible to treat of the Church as a sociological group.

In the following remarks we are positing a distinction between the one, true Church and the concrete society of Christians. Into the texture of this society there are woven certain currents of thought and modes of life that have no theological implications. It is our intention to draw the reader's attention to these, since we are concerned not with individual facts but rather with those collective trends of thought which were a result of historical events.

We admit, naturally, that there is danger in doing this. The apportioning of blame is something which belongs to the past. In dealing with this subject we must remember that this is no occasion for delivering a judgement or a condemnation—that is no concern of ours. The sole purpose we have in mind at this moment of history, when those who confess and love Jesus Christ are painfully divided among themselves, is to discover wherein lie the elements of opposition, over and above the foundations of faith. The pagan world is scandalised by the divisions that split those who confess Christ, and it is the love we bear them and our fellow Christians that urges us to show other Christians how they are seen by those outside their ranks, with the one end in view of helping them to be true to themselves.

What are these non-theological causes of disunity?

a) *Estrangement resulting from isolation*

We must go back to the very origins of these cleavages. The isolation of fairly extensive parts of Christendom was clearly one of the causes most likely to bring these about. We are not speaking merely of geographical isolation—a question of frontiers—but also the resulting separation from other cultures. Every race has its own particular genius: the Anglo-Saxon is pragmatic, the German a theorist, the Slav a mystic, the Latin a jurist, etc. These differing dominant factors in their psychology tend to separate Christians from one another. The most obvious example of this is the Eastern schism in which a Greek mentality and the Byzantine tradition played so important a part.

b) *Nationalism*

The idea of 'nation', which existed long before the principle of nationhood was recognised, has been behind these divisions. We find this tension, for example, in the Gallican tradition in France. Even though in this case a schism did not result, the same is not true of elsewhere. This occurred especially when the Prince was in political opposition to the Roman Pontiffs. This factor is apparent today under another guise in the tension between different levels of society. The forces at work in former times (and still operative, though far less powerfully) at the level of the local sociological group, are now active on the plane of the economic sociological collectivity—in other words, among the different classes.

As an historical example one may cite the principle: "cujus regio ejus religio", which had a marked influence at the time of the German schism, a fact recognised by all authorities. The Old Catholic Church in the Low Countries was also considerably affected by nationalism. In the same order of ideas we can point to the personal influence exerted by those who had the power of the State in their hands and whose opposition to the Roman Catholic Church was based on other than moral principles. It is evident, for example, that the Anglican Church, in its beginnings, was more than sustained by the personal power of Henry VIII. It would be possible to recognise the existence of similar factors in other cases—the popular nationalism of Bohemia, for instance.

c) *The lamentable histories of aggression and personal ambition*

Some ill-fated actions of the past have served to create inextricable situations. We are thinking of particular, individual conduct which brought about situations from which it seems almost impossible to find a way out.

Perhaps our meaning will be clearer if we take an example from modern times. All admit the importance for the Asiatic of 'not losing

face'. In a short while a quite simple action can have the effect of creating an insoluble predicament just because someone has failed to love his brother to the extent of respecting his susceptibility on this point. We are thinking of the conduct of Cardinal Umberto which may seem, in retrospect, to have been unreasonably hasty: he seemed to have a complete lack of understanding of the psychology of his opponent, attributable, it may well be, to ignorance. On the other hand, we are quite convinced that the wrongs are to be found in all quarters (witness the violent conduct of Luther).

* * *

At this point, let us summarize the non-theological factors that cause these divisions to continue:

a) *The hardening effect of a 'status quo'*

We are not now discussing the factors that created these divisions, but rather the psychological elements that tend to keep them in existence, and even to reinforce and deepen them. There is always that conservatism to be reckoned with which is a constant feature of all forms of human thought. Take for example the strictly human case of the difficulty a worker experiences when transferred to a new position. The ability to adapt oneself and to keep an open mind towards the ideas of others, in fact the willingness to understand their point of view, is always found in less degree among those who have received a one-sided formation. This conservatism is present in a marked degree when sentiment is involved. It creates a sort of sectarian 'ghetto' from which one sees no way of escape; a kind of parochialism, the spirit of small groups who find security in their own company. Hot-houses can produce magnificent flowers but so delicate that they are doomed to die outside. This type of mind fears any contact with those who pray, sing, or show their faith in a different way. There is always less and less mutual understanding, and a point is reached where one is no longer able to comprehend exactly just what the others stand for . . . and unconsciously true comprehension yields to the worst kind of caricature.

b) *Development of Sectarianism*

Once this bugbear has firmly entrenched itself, a polemic emphasis begins to be applied to the merits of one's own faith. One's reaction is to insist on certain aspects of the Truth. Even if one maintains the principle of professing the whole truth, there is always the risk in practice of attaching importance only to particular points of the faith.

This one-sided emphasis eventually produces an abnormal development of dogma. This is a purely human process which logically leads us to proclaim ourselves before others rather than before God. In the history of the Church we can find a good example of this. The Counter-

Reformation, after firmly basing itself on the Council of Trent, tended to emphasise the doctrines which the Protestants denied. On the other hand, the Reformation uncompromisingly and violently encouraged what was specifically non-Catholic. The process is still going on among the small sects of our own times. The Church must be eternally watchful against purely contingent misrepresentations of this kind. Did not, for instance, the ornamentation of some churches at the time of the Counter-Reformation destroy some magnificent Byzantine mosaics of Christ ? And was it not at this time too that the Protestant iconoclasts deprived their churches of the riches of authentic art ?

c) *The Creation of a different mentality and culture*

These two elements (parochialism and the insistence on certain points of the truth) eventually create a corresponding spirituality which those 'on the other side' are well-nigh incapable of understanding. The purely Biblical spirituality of the churches of the Reformation is not to be found in the Roman Catholic Church, while the eminently liturgical spirituality of the Catholic is very little understood by the Protestant. But there is more to it than this: slowly but surely there comes into existence a mentality and a culture completely at variance with that of other contrary bodies. A psychologist, even if but little conversant with the problems at issue, is quite able to distinguish a fervent Catholic from one of his separated brethren, likewise fervent in the practice of his faith, merely by his normal behaviour. There is even a certain type of ethical Protestant who need not be a Christian. (Among Protestants one notes a prevailing lack of desire to express themselves in religious art, while among Catholics one discovers an exuberant tendency towards ornamentation—witness the many baroque churches).

The past weighs heavily on the present. The vehement controversies of former ages have left deep psychological trauma in the mentality of separated Christians. One has seen, for example, the difficulties felt by a Protestant in the south of France in his approach to Catholicism. He is naturally under the spell of prejudice when his family still hands on accounts of the persecution his ancestors suffered for their faith; for, among other things, he is told that the persecuted Hugenots had to flee from South Africa to Germany, passing through England and Switzerland. This fact explains why Protestant commentators find it a cause for gratification when Catholics humble themselves for the part their forbears played in the unhappy events of the past. The persecutions of today harden still further existing divisions, for it is the former rather than the latter that are more effectively used as a handle to attack the Roman Church, and with that to more or less consciously justify opposition.

d) *Imperialism*

Finally, the opposition between separated Christians is productive of a rivalry that rapidly degenerates into a spirit of imperialism. Some

years ago there was published in France a book entitled *Protestant Imperialism.* It spoke of the expansion of the Anglo-Saxon Protestant world, particularly during the nineteenth century. One the other side, the Protestant side, there as talk of a certain type of Catholic imperialism . . . In Switzerland, in Holland, in Spain, and in South America, our separated brethren have the impression of an organised, co-ordinated movement, directed towards bringing within the fold of the Roman Church entire nations.

A concrete example of this will illustrate the point. In a city such as Geneva, Protestantism is openly anti-Roman in that it is the opinion there—we think wrongly—that there is at work a concerted policy—in the bad sense of the word—which aims at regaining Geneva to the Roman faith.

One gets the same impression within the frameworks of religious-political parties and unions. We need only think of the significance of the Kulturkampf in the Germany of Bismarck! It is further indisputable today that in Europe the Christian Democrat parties give this impression to outsiders of a different persuasion. The Protestant press has taken alarm at this.

Perhaps in the mind of the modern man of today one of the non-theological factors (perhaps the deepest) at the root of our disunity consists, for the non-Roman, in the continued existence at the heart of Christianity of a court the externals of which too much resemble an Italian court of the Renaissance.

Furthermore, Protestants get the impression, perhaps wrongly, that the Italians have too much influence in the government of the Church, and that the Latin countries are too predominant. Fear is expressed that these will think merely of their own interests and forget that they must preserve the catholicity of the Roman Church. Nevertheless, more than ever before, there is a growing number of people, not professing Roman Catholicism, who acknowledge a high standard of personal sanctity in those whose charge it is to govern the Church of Rome; and this appears to be quite a new feature. However, a poor impression is received by the fact that these can be assimilated to a social class and profess certain of the manners of that class. Looking to them for a visible expression of the simple faith of the Gospel, people are at first somewhat disconcerted. These facts, to which one may add the accumulated riches to be seen at the centre of the Church of Rome, form the main features of the opposition of non-Romans. In fact, it is quite easy for believers who are not of the Roman faith to find in them reasons for closing for once and for all the eyes of the simple to the spiritual values which are to be found within the Church of Rome.

On the other hand we are aware that certain Protestant bodies are not without riches, but their wealth is much diminished and evi-

dent to a lesser degree. It does not capture the imagination of ordinary people and provide it with a controversial weapon.

The extent of the problem before us must be clear from the few lines we have written. But before closing, we would like to say that we have laid ourselves open to criticism by making this brief summary. It would probably be possible to make a similar one concerning churches of the Protestant tradition. But it is love that has inspired this relation, not a spirit of criticism.

Frère ROGER SCHÜTZ
Prior of Taizé

* * *

EDITOR'S COMMENT

We are most grateful to Pastor Roger Schütz for giving us, in a spirit of great sincerity and charity, his own ideas concerning the non-theological factors of disunity. These factors are very real. We would like, however, to make some suggestion that may help to lessen their force.

It is commendable that we should bring to the surface of our minds, in a spirit of peace, memories of the past, so replete with injuries on both sides, and so destroy their hurtfulness. The religious wars brought death and ruin to both protagonists. Disagreement has sometimes degenerated into hate, and hatred is a bad counsellor. Nothing can make what has happened to be otherwise than what it really was; but it is possible to make the past weigh less heavily on the present and not hinder our seeing the full truth. Precisely because it is not a theological obstacle, it is our duty to remove it when it is a question of seeking the will of God.

It is something of a surprise to us that our separated brethren attach so much importance to the existence and character of the Roman Court. Perhaps distance and written accounts tend to exaggerate things. Actually, at close hand, the Roman Court seems a very reduced affair and its splendour quite modest. It retains just what is necessary to remind us that the Pope, through the freedom of his ministry, is a sovereign who has the fulness of religious authority, that he is the Vicar of Christ and must devote himself to the interests of four hundred million people. The presence of the Swiss Guards, in the uniform designed for them by Michelangelo, gives papal audiences a touch of grace and joyfulness rather than a note of force and terror.

Are the wigs and robes of the Court of England any simpler or more modern?

As for the preponderance of Latin influence, one must admit that the degree in which it exists has been in large measure caused by the permanence of the divisions discussed above. We must not forget that the Reformation cut off from Rome mostly the non-Latin coun-

tries. But in the measure that the Catholic minority in these countries increases in size—to the point of reaching parity in some lands —the international character of the Church becomes more evident in her administration. The reigning pope has created Chinese and Indian Cardinals, and his Apostolic Delegates are far from being all Italian. One can understand, moreover, that it is much easier for the Roman Pontiff to choose his collaborators from those near to him and from the ranks of those whom a long tradition has carefully prepared for the difficult missions confided to them.

The fact that mistakes and errors occur among so many men in such diverse circumstances, gives no one any reasonable grounds for condemnation.

One has only to make a comparison between the general run of ecclesiastical affairs and those of secular administrations to wonder at the protection given to the Church by Divine Providence.

Fr. CHARLES BOYER, S.J.

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TOWARDS THE REINTEGRATION OF CHRISTENDOM

The author of the following reflections, the Metropolitan Vissarion Puiu of Bukovinia, is a dissident Roumanian prelate in exile. Twice before, Unitas *has printed salient points from his letters touching on Christian unity to the Patriarchs of Moscow and Constantinople (Vol. IV, p. 93; Vol. V, p. 100).*

Unitas *thanks the Metropolitan for presenting his views on reunion to its readers and particularly commends his stand advocating the suppression of non-theological motives for disunion. Among the suggestions he makes for a rapprochement, however, there are some that evidently must be left to the prudent judgment of the members of the hierarchy.*

The different theological discussions which have taken place during unionistic conferences over the past number of years can be considered as a first uncertain step towards the reintegration of Christendom. These conferences, following the pattern of the more advanced theological schools, have preferred to concern themselves with the theoretical points of division. Accordingly, they have not done enough to actually bring about the reintegration in question. For this very reason these discussions have not even succeeded in reuniting the smallest fractions among Christians, even where divergences exist to a lesser degree.

Over and above serious dogmatic differences, there is to be found the ambitions, the egoism, and the obstinacy of secondary intellectual and political positions, all of which tend to maintain the state of division. The lack of self-discipline, so deeply rooted in human nature, continually impels us towards individualism and not towards a fraternal

unity; far from guiding us in the direction of the "one fold and one Shepherd" (John, X, 16), it continues to keep us apart to the great detriment of the whole world and the satisfaction of Satan—even though the ardent desire of our Saviour Jesus Christ, "that they all may be one" (John, XVII, 21) is more than ever the great necessity of our times.

* * *

For a beginning, it is at the very least desirable that there should be an understanding between Catholics and Orthodox. The present dangers and those which may arise make this first agreement a pressing one. In this frame of reference, the initial causes of separation, insofar as they have been of a personal character, ought to be abandoned and relegated solely to the history of the past. It is also equally necessary to eliminate from our perspective those causes of division which were subjoined at a later time.

Political interests and ecclesiastical ambitions in opposition to the Christian spirit—these too it is imperative to neutralize; and it is here that a greater preoccupation and earnest collaboration on the part of the bishops of the East and West is greatly to be wished for. With this end in view, the public opinion of Christendom should be enlightened by every appropriate means in accordance with the law of love expressed in the Gospel.

The political and cultural chaos of our times, the impending threat of war, and the slavery of materialism are the factors which weigh heavily upon present-day humanity. The situation is one that requires an exceptional force to salvage the world and to guide it towards a genuine peace. Christianity alone constitutes this needed force, but alas, its effectiveness is diminished because Christendom itself remains divided.

But complete unification requires common elements, and it is precisely on this point that the clergy of our day are found wanting. While the clergy of the West have been laboring in this direction with the publication of numerous works, with a wealth of reviews dedicated to the cause of unity, and in recent years with the observance of the Octave of Prayer from the 18th to the 25th of January, the clergy of the East, meanwhile, have stood apart manifesting but a passive and at times even a hostile attitude.

To be sure, prayer remains the most effective means of arriving at the goal of Christian unity, but at the same time our hearts should be well-disposed for the grace of union and should correspond accordingly. Is it not within our capacity here and now to supplement our prayer by an apostolate for unity ?

* * *

Among the ways and means for achieving Christian unity which till now have not been employed, we would propose the following:

1. Leaving dogmatic differences to episcopal synods and to competent professors of theology.

2. Suspending antipathetic lectures and conferences which up to the present have been all too common among the clergy of East and West, who instead of exposing the various points of difference objectively and irenically, emphasize only the discordant aspects of our divergences, present them outside the pale of our agreements, and even delineate the proportions of disagreement in a false light.

3. All the nefarious literature, written expressly to foment intolerance between the Orthodox, Catholics, Protestants, and Jews, ought to be placed under lock and key *ad perpetuum* in reserved sections of our libraries.

4. Giving initiative to a literature of fraternization which, while not overlooking our differences, will instead stress all those points that we hold in common. This should be attempted at least between the more important Churches.

5. An exchange of students and professors among theological institutions.

6. Reciprocal literary enterprises in theological reviews.

7. An interchange of visits between bishops of the East and West for the purpose of personal acquaintanceship as well as for communicating both information and experimental knowledge on respective problems.

8. Consultations and pre-synodal conferences with a view towards convoking a new ecumenical council.

9. A fraternal collaboration in a great effort to imbue public opinion with the light of Christian principles against the fatal ideological currents of the day and those which may subsequently arise. A common campaign to re-evangelize the world of today which terms itself civilized, but which in reality is far from God and His law, which finds itself disoriented by detrimental social ideologies and vexed by the material preoccupations of life. A world which gropes in the mist simply cannot find its way without the full light of the Gospel and of Christianity. The dangers of the present day and above all the prayer of Our Saviour, "that they all may be one" imposes upon us an urgent and uninterrupted collaboration for the reintegration of Christendom.

Dare we hope that these thoughts of an Orthodox bishop will find a response ?

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A JUDGEMENT ON THE EVANSTON ASSEMBLY

In one of the late numbers of the Ecumenical Review *(Vol. VII, No. 3) a section of the "Ecumenical Chronicle" is given over to a presentation of various viewpoints concerning the Evanston Assembly.*

These conclusions have been brought together from publications appearing in both Europe and America and represent the thoughts of Catholics, Protestants, and Orthodox. In summing up these different impressions of the Assembly, the review has this comment to make:

It is inevitable that an Assembly such as the Evanston Assembly with its many different aspects and the immense variety of backgrounds of its participants, is interpreted in many different ways. Examples of these various interpretations, some of which flatly contradict each other, are printed elsewhere in this issue.

But in one important respect it would seem that real progress has been made. One of the outstanding characteristics of the interpretation of the Amsterdam Assembly was that the specific nature of an ecumenical assembly was so little understood. Many interpreters claimed that this or that geographical group had dominated the whole Assembly, or that this or that theology had permeated all its findings. It was not seen that the results of an ecumenical encounter are of course very different in form and content from the results of a meeting of one confession or in one single area and that in this matter all churches and all nations represented are "in the same boat" in that they give and receive, contribute and learn, so that the final outcome is at once less and more than what they could or would have said by themselves. It would seem that this "spiritual chemistry," this transformation of the many varied viewpoints into a common word, is much better understood today. To be sure there have been complaints here and there that certain aspects of the Assembly were too "American" or too "European", too "Catholic" or too "Protestant", but we do not find that in any church or region there has been a general feeling that the Assembly was not an honest attempt to give expression to that which lives in the ecumenical community as a whole and to the things which the Holy Spirit says to the churches in their togetherness. No one claims that we have succeeded in finding the best way to arrive at common conclusions. There is general feeling that a better method of coming to a common mind on delicate theological questions than the one used so far must and can be found. Steps have been taken to study this problem thoroughly. But we have gained much in seeing more clearly what the nature of an ecumenical assembly is and by what criterion it should be judged.

ECUMENISM AND REUNION

Major Conference on Faith and Order Planned for the U.S. in 1957

It was revealed at a June meeting of the General Board of the National Council of Churches held in New York that an important "Faith and Order" conference is being planned for the United States towards the autumn of 1957. It will be sponsored by the United States Conference for the World Council of Churches and will concern itself primarily with the problems of American churches and their distinctive contribution to the Ecumenical Movement. Invitations have likewise been extended to the National Council of Churches and the Canadian Council to act as co-sponsors of the enterprise. As yet no definite decisions have been made regarding the date and place of the meeting, although in all probability it will take place in the first part of September, 1957.

Announcement of the forthcoming conference was made by Dr. Samuel McCrea Cavert, director of the New York office of the World Council of Churches. In his New York address, Dr. Cavert declared: "Behind this plan lies the conviction that the time has come when an effort should be made to bring the concerns of the Faith and Order movement closer to the life of the local church. The three world conferences on Faith and Order which have been held in Lausanne, Switzerland, 1927; Edinburgh, Scotland, 1937; and Lund, Sweden, 1953; have produced a deep sense of need for further exploration of the basic principles of church unity, but this interest has not yet arrested the attention of the rank and file of Christian people.

"At the last meeting of the Faith and Order Commission held immediately after the Evanston Assembly of the World Council of Churches, it was agreed to encourage regional conferences, to be organized by the member churches of different areas, as a means of extending the prayerful study of problems connected with the unity of the Church. In accordance with this decision, the United States Conference for the World Council of Churches has voted to hold such a regional conference."

Present plans for the projected meeting call for an attendance of some 500 delegates from various denominations. The preparations for it have been entrusted to the Committee on Arrangements, the chairman of which is the Rt. Rev. Angus Dun of the Episcopal Cathedral of Washington, D.C. Other churches represented on the Committee are: Orthodox, Methodist, Presbyterian, Lutheran, Congregational, Baptist, Reformed, Disciples, Christian M. Episcopal, and the Society of Friends. (EPS)

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World Council Message for Pentecost

Following the practice of past years, the Presidents of the World Council of Churches addressed a special message for Pentecost to the

constituent Churches of the organization in which they placed particular emphasis upon prayer to the Holy Spirit for united Christian endeavour. The text of the message follows:

"Grace be unto you and peace from God our Father and the Lord Jesus Christ.

"As Presidents of the World Council of Churches we greet our brethren of the churches participating in the World Council.

"A year ago at this time we were called to pray for God's blessing upon the coming General Assembly of the Council. Now in retrospect we can join in thanksgiving to God for the many blessings granted to us as a result of the Evanston Assembly. With frank and sincere facing of many differences there was revealed a deep underlying unity of Christian love and mutual understanding. Despite the barriers of space, of race, of nationality, of varying ecclesiastical traditions, and of theological emphasis, we remain brothers in Christ. In this fact may be found a source of spiritual strength for the present and of high promise for the future.

"There are stern realities in our world which must be met courageously. There is strife between men and nations. In many places men do not have that freedom which is their deep desire. Millions of the children of God are without the barest necessities of life. We dare not forget the plight of those who through no fault of their own are helpless refugees. Christendom is divided and therefore its witness is weakened.

"But these difficulties are accompanied by equally real opportunities. Countless men, women, boys and girls everywhere stand in need of the unsearchable riches of the Gospel, and of the peace of God which passes all understanding. In the light of the tragedy of our times there is urgent need for groups of men and women everywhere working more closely together in Christian love in the service of Christ.

"We may well ask ourselves: 'Who is sufficient for these things?' The answer comes from our blessed Saviour Jesus Christ: 'Ask and ye shall receive, knock and it shall be opened unto you.'

"So at this season of Pentecost let us pray that the Holy Spirit make our hearts burn within us so that we may better understand the mind of Christ and more deeply realise our need of one another. Let us pray especially that all men may be granted the opportunity to worship the Almighty in full freedom. And let our prayer be accompanied by a solemn rededication of our lives to the gracious purpose of God.

"We urge the offering of this age-old prayer to God through Jesus Christ:

Veni Creator Spiritus—Come Holy Ghost, our souls inspire, and lighten with celestial fire."

The Message was signed by the Presidium of the World Council: the Very Rev. John Baillie, Archbishop Michael, Bishop S. Uberto

Barbieri, Rt. Rev. G. K. A. Bell, Bishop F. K. Otto Dibelius, Mar Juhanon, and the Right Rev. Henry Knox Sherill.

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Society of the Atonement Holds Unity Conference

Another annual conference devoted to the theme of Christian unity was sponsored in June by the Society of the Atonement, the community founded by the late Fr. Paul Wattson, S.A. to further the cause of reunion. The conference took place on June 21-22 at the preparatory seminary of the Friars of the Atonement at Montour Falls, New York, and was presided over by the Very Rev. Angelus Delahunt, Father General of the Society of the Atonement.

Under the chairmanship of Fr. Titus Cranny, S.A., papers on pertinent subjects were read and discussed by different members of the community. Specifically, the topics covered were the following:

1. "Towards Preaching the Unity Octave"—Fr. Colman Gallacher, S.A.
2. "Pope Leo XIII and the Eastern Separatists"—Fr. Pacificus Von Essen, S.A.
3. "European Impressions"—Fr. Edward Hanahoe, S.A.
4. "The Protestants of Continental Europe"—Fr. Roger Matzerath, S.A.
5. "The Chair of Unity League"—Fr. Titus Cranny, S.A.

As a guest lecturer, the Friars present heard the Rt. Rev. Monsignor Joseph Clifford Fenton, associate professor of theology at the Catholic University of America. The subject of his paper was entitled: "Directives in Christian Unity Work".

Besides discussion centering about the points covered by the papers read, the delegates also considered ways and means of making their unity apostolate more effective, especially in the United States.

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Episcopalians and Methodists Discuss Unity Plans

Further steps were taken late this spring by officials of the Episcopal Church in the United States towards amalgamation with the Methodist Church. At a meeting in St. Louis of the Commission on Approaches to Unity, a suggestion was made which would open the door to Episcopal recognition of the Methodist episcopate. The members of the Commission felt that this could come about if at least three bishops of Churches claiming historic episcopal succession would participate in the laying on of hands at subsequent consecrations of Methodist bishops.

In their turn, Methodists have expressed the wish that their bishops be present at the consecration of Episcopalian prelates. This suggestion, however, does not include the recommendation that Methodist

bishops should participate in the laying on of hands during the ceremony.

Both these points of view were made known at a joint meeting of commissions of both denominations in St. Louis on April 28. On the following day committees of twelve bishops from each Church met together for additional consultation. Primary among the points of discussion was the subject of intercommunion. *(Living Church)*

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Bishop of London Critical of the World Council of Churches

During the June session of the Anglican Church Assembly in London, the clerical and lay delegates present considered the Report of the Council for Oecumenical Co-operation. Its presentation was made by Dr. Wand, the Bishop of London, who chided the World Council for the manner in which it was being conducted.

"At the present time," he declared, "we suffer from too much American money, too much German theology, and too much Dutch bureaucracy." Bishop Wand admitted that the work of the World Council could not go on without American financial aid which covers seventy-five per cent of the Council's expenses. He insisted, however, that Anglican theology should make itself felt in the deliberations of the organization. "We should not", he said, "allow ourselves to be overcome by the tremendous learning of the Germans. In the last resort, continental theology is not the united building it seems to be. It is a facade, and can be broken."

As for the matter of bureaucracy, Dr. Wand felt that the constituent members of the World Council were not being adequately represented, but were having their influence usurped by what he termed 'professional oecumenicals'. This he said could be avoided if elected representatives were given the chance to express themselves in a genuinely democratic way.

The Bishop of London concluded by emphasizing the role of the Anglican Church in present day ecumenism. "Our contribution in the World Council of Churches," he said, "is of tremendous importance, and I hope that we shall do everything we can to strengthen and increase it. The World Council can provide a platform on which the various Churches could meet and discuss their concerns. As long as it does this, it deserves our whole-hearted support." *(Church Times)*

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Scottish Presbyterians and Relations with the Church of England

The General Assembly of the Church of Scotland (Presbyterian) met at the end of May to debate proposals bearing on unification with the Church of England. The course of the debate centered about the report of a special committee on 'Inter-Church Relations' which made

it clear that the crucial point in the discussions thus far has been the divergence between the Episcopal and Presbyterian conceptions of the ministry.

In the ensuing debate appeal was made to the loyalty of Presbyterians to the principles of their system. It was argued that these must not be surrendered in any scheme of reunion, particularly the claim that the ministers of the Church of Scotland were valid administrators of the Sacraments.

This stand was termed unreasonable by the Reverend John Baillie, one of the presidents of the World Council of Churches and former Moderator of the General Assembly of the Church of Scotland. He pointed out that any form of negotiations would be out of the question if both parties adhered uncompromisingly to their respective positions. He averred that the union between the Church of Scotland and the United Free Church would never have come about if both sides had assumed such an attitude. Dr. Baillie granted that for the present the Church of England did not recognize the orders of his denomination, but that this did not necessarily preclude the hope of future agreement. *(Church Times)*.

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Church Union Efforts in Ceylon

The negotiations for church union in Ceylon, carried on by five different denominations since 1944, have now approached the stage of completion. The church groups concerned are: Anglican, Methodist, Baptist, Presbyterian, and the Jaffna Diocese of the Church of South India. The Negotiating Committee, representative of the Churches, met this past spring in Colombo for a final revision of the Scheme of Union before submitting it to the individual churches for approval. Ultimate ratification, however, is not expected until 1959 or 1960.

A great deal of theological consultation has been required over the past decade to arrive at substantial doctrinal agreement. It now seems that but minor differences remain. Indicative of the rapports between the denominations in Ceylon is the acceptance of the episcopal character of the Church and of the ministry, while both infant and believer's baptism are recognized. (EPS)

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Merger Efforts Among American Presbyterians To Continue

The General Assembly of the United Presbyterian Church of North America, meeting at Monmouth, Illinois, voted to continue its efforts towards union with the Presbyterian Church in the U.S.A. (North). It was thought best to work for this merger despite the decision taken early in June by the Presbyterian Church of the South to postpone negotiations for unification with the two northern branches of the communion.

It will be remembered that last year the General Assemblies of the three bodies had approved a proposal for their merger. In the subsequent balloting the presbyteries of the northern bodies voted overwhelmingly in favor of the union, but the plan met with defeat when a slim majority of the Southern presbyteries voted against its adoption.

The United Presbyterian Church has authorized a new standing committee on inter-church relations to continue negotiations for union with the other northern body with the hope that this might facilitate an eventual merger of all three groups. (EPS)

AROUND THE WORLD

ROME

Tenth Anniversary of the Unitas Association

The International Unitas Association, which has as its principal aim the promotion of Christian unity, is celebrating the tenth anniversary of its foundation this year. It began its existence in 1945 when it won Pope Pius XII's approval as "a good and opportune enterprise" and his wishes for its "very best success for the glory of God." Since that time the Association has sponsored a considerable number of conferences and other activities relating to the theme of Christian unity. During this period, too, it has been regularly publishing its organ, *Unitas* which originally appeared with articles written in English, French, and Italian and which later developed into separate editions in those languages. Interest in the aims of the Association has also led to the formation of Unitas groups in Italy, France, Belgium, Canada, and Istanbul, with new branches pending in the United States, England, and Malta. A good deal of amicable and fruitful contact with Orthodox and Protestants has likewise resulted over the past decade.

To celebrate its anniversary in a fitting manner, the Unitas Association, in co-operation with the International Marian Academy in Rome, has arranged a program of activities which will take place in Rome over a period of three days beginning with October 30. The first day of celebration will be dedicated to the Church in persecuted lands and the second day to the Blessed Virgin Mary as the hope of Christian unification. The last day, November 1, will be given over to a symposium dealing with the scope of the Unitas Association as well as with particular problems connected with Christian unity. An important additional feature of the three-day program will be a solemn pontifical liturgy in the Byzantine Rite which will take place at the Basilica of St. Mary Major.

Pope Warns against Excessive Organization

In a recent letter to a congress of German Christian workers at Dusseldorf, Pope Pius made the point that excessive organization goes counter to the social teaching of the Church. "Justice and love in personal relations among men," he said, "are becoming less almost everywhere, precisely because in the name of justice and love there has been endeavor to organize everything beyond all limits."

The Pope stressed the part that individuals and small groups should play in society and then went on to say that "organization must not sweep away personal conscience and responsability. The smaller centers of life must be maintained and reinforced. Men must be given back the possibility of assuming responsibility for their common aims."

These remarks of the Holy Father are an example of the norms he has given recently to various groups in public life, both by letter and by direct address. In late weeks at the Vatican he has spoken to aggregations of executives and workers in many different fields, among them: scientific agriculture, the movie industry, aircraft construction, railways, medicine, etc.

Typical of the moral element that the Holy Father has brought out in these various sectors are the words he addressed to an aeronautical group: "In this relentless conquest of space, as also in the patient effort of organization that places at the disposal of all the paths opened by pioneers, we see in some measure the enthusiasm that urges man to surpass himself, to become morally great and find in his soul ever new resources of generosity and heroism.

"The Church, when she blesses an aircraft, asks of God that this aircraft shall render human relations more easy and rapid and help at the same time to propagate far and wide the praise and the glory of the Divine Name. If you share this noble ideal, you will have less difficulty in bearing calmly the difficulties and the tasks of your activity, and each day you will discover more and more the deep meaning of the service of men and the honor of God." *(Oss. Romano)*

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THE UNITED STATES

Fordham Conference on Eastern Rites

The seventeenth annual Conference on Eastern Rites and Liturgies sponsored by Fordham University took place early in the spring of this year. Chosen as the theme of the meeting was the Catholic Church in India, with special emphasis on its ancient Catholic heritage.

The principal speakers at the Conference were the Rev. Joseph N. Moody, Professor of History at Cathedral College in New York, and the Rev. Clement Englert of the Redemptorist Fathers who is associated with the Contemporary Russian Institute of Fordham University.

In the course of his lecture, Fr. Moody traced the early origin of Christianity in India from the time of St. Thomas the Apostle, through the period of later schism, up to the present time which has seen a concerted movement towards reunion with the Holy See on the part of Jacobite Christians. It war Fr. Moody's conviction that the Church in India today holds out a "rich promise of spiritual achievement."

Fr. Englert in turn devoted his lecture in the main to a delineation of the background of St. Thomas's evangelization of India, and expressed the wish that through Our Lady's prayers the day might soon come when Indian priests of the Syro-Malabar and the Malankara Rites would be able to convert all of India to "the use of their apostolically Catholic yet colorfully Indian form of worship."

The Rt. Rev. Henry M. Hald, Superintendent of Schools in the Diocese of Brooklyn, was chairman of the conference sessions, while the Most Rev. Joseph M. Pernicone, Auxiliary Bishop of New York, presided.

As in past years, the Conference came to a conclusion with the celebration of the liturgy in the Eastern Rite at St. Patrick's Cathedral. There in the presence of His Eminence, Francis Cardinal Spellman, and four other bishops, the liturgy was celebrated in the Syro-Malabar Rite by the Rev. Kuriakose Mialil, priest of the Syro-Malabar Diocese of Kottayam, South India. Among the Catholics of Malabar this rite is known as the *Kurbana*, or the Liturgy of the Holy Apostles SS. Adai and Mari (disciples of St. Thomas). Its liturgical language is Aramaic.

President of Harvard Stresses Religious-Educational Link

Addressing the graduating class of 1955, Dr. Nathan M. Pusey, President of Harvard University and an associate of the World Council of Churches, told the graduates that there must be an inescapable connection of education to religion if the effect of education is to be realized among men. He termed the present age as one in which "an unusually large number of people prefer not to examine very carefully into the unconscious beliefs that guide their lives."

Dr. Pusey affirmed that the "continued growth of almost everything in our society, certainly its growth in quality depends in no small measure upon the colleges' producing a race of men on fire to spend their lives creatively, bravely, and generously." He concluded by saying: "Harvard will not have done her full work for you if she has not pointed your attention beyond learning to trust and hope, and to the joy that comes from trust in God." *(New York Times)*

New Projects Planned for Harvard Divinity School

According to the Ecumenical Press Service, the Divinity School of Harvard University has made plans for the establishment of a chair of Byzantine theology in order to facilitate interdenominational studies. Officials of the school are also contemplating the creation of a professorship of United States church history.

Further plans made known by the new dean of the Divinity School, Dr. Douglas Horton, call for a new emphasis on the Old Testament as well as on studies in post-biblical Judaism.

Late Catholic Statistics

Catholics in the United States, Alaska, and the Hawaiian Islands now number 32,575,702 according to the Official Catholic Directory for 1955 recently issued by the firm of P. J. Kennedy & Sons of New York.

This figure represents an increase of 927,278 over last year. There are now 32,403,332 Catholics in the forty-eight States and 172,370 in

Alaska and Hawaii. Compared with the over-all total of 1945, the latest statistics reveal an increase of 8,612,031 in the Catholic population over the past ten years. The Directory further shows that there were 137,310 converts to the Catholic faith, an increase of 10,733 over the previous year.

The new compilation lists 208 members of the Hierarchy—four cardinals, 34 archbishops, and 170 bishops, the largest number in the history of the Church in United States.

The largest archdioceses in the country continue to be: Chicago with 1,856,035 Catholics, Boston with 1,456,474, and New York with 1,402,954. Three other archdioceses with populations over 1,000,000 are Philadelphia, Newark, and Detroit. (NC)

* * *

ENGLAND

Anglican Bishop Pays Tribute to St. Boniface as Apostle of Unity

A commemorative service to mark the twelfth centenary of the martyrdom of St. Boniface, the Apostle of Germany, took place at the Anglican Cathedral of Exeter in June with the Bishop of Chichester, the Right Rev. G. K. A. Bell, as the guest preacher. In his sermon the Bishop gave an account of the principal events in the life of the great missionary and credited him with having laid the foundations of a new order in the West. In fact, said the preacher, it could be rightly claimed that no Englishman in any era had had a more telling influence on European civilization.

Bishop Bell also stressed that the example of Boniface had a special significance for our day. "First of all," he said, "it is a moving thought that the man to whom, above all others, the German people owe their conversion to the Christian faith, and their place in European society was an Englishman. There is no surer way of maintaining our present new-won political fellowship than through the sincere practice of the Christian faith, and the following of the Christian rule of conduct by both our nations. I beg you, therefore, to pray that the Churches in our two countries may be drawn ever closer together . . . and that the governments of the United Kingdom, and West and East Germany, may see more and more clearly that the true road to justice and peace is through obedience to the will of God as revealed in the Christian religion."

"The next lesson which St. Boniface teaches," continued the Bishop of Chichester, "is the need of a common centre of spiritual unity for the whole of Europe . . . We cannot put back the clock of history. But the world is too strong for a divided Church: Christians of all communions are called to pray and work for closer fellowship between Roman Catholics, Protestants, Anglicans, Old Catholics, and Orthodox. . . . Men are gradually learning that it is the want of a true faith that lies behind our industrial disturbances, our moral unsettlement, the

mounting volume of mental illness, and most of our other familiar troubles. Neither the State, with all its powers of organization, nor modern civilization, with all its triumphs, can create a new order. But let us all remember that it is the spiritual forces which are decisive. We must go beyond politics and economics. We must go deeper than a secular Western culture to find the clue to the rebuilding of Europe, and the binding of all nations in a universal family. In a word, we must go to St. Boniface, the Apostle of Germany, and to his Master, Christ." *(Church Times)*

* * *

GERMANY

New Edition of Von Pastor's History of the Popes Planned

A publishing firm in Freiburg im Breisgau has made plans to launch a new edition of Ludwig von Pastor's monumental History of the Popes, a twenty-two volume work which comprises the period beginning with the Middle Ages up to the time of the French Revolution. Present plans call for the issuance of at least three volumes of the history per year beginning next summer.

The high repute enjoyed by von Pastor's work is explained by his objective and careful analysis of the personality and the activities of each pope drawn from the numerous manuscripts and documents to which he had access in the Vatican archives. The German historian's original edition was followed by others in English, French, Italian, and Spanish, each of which has reached the twelfth edition. *(Oss. Romano)*

* * *

NORWAY

Norwegian 'Stave Churches' Subject of UNESCO Volume

Interest in a comparatively little known chapter of Christian art in Europe was stirred by the announcement that the United Nations Educational, Scientific, and Cultural Organization was about to publish a large volume dealing with painting in Norway's medieval, *stavkirker*, or stave churches.

These all-wood churches, taking their name from the large staves, or upright timbers, which were a basic part of their construction, were built but a short time after Christianity was introduced into Norway about the year 1000. Today only a handful remains of the more than a thousand stave churches erected between the eleventh and twelfth centuries when Norway was a flourishing center of Catholicism.

In an article published several months ago in the *UNESCO Courier*, it was stated that "what was basically new in the stave churches was the introduction of figure painting and sculpture, which had not previously been practiced in Norway."

"It is not surprising," continued the article, "that the stave churches are so little known in other countries, for they were only 'discovered' by the Norwegians themselves in 1826 when Professor J. C. Dahl, a painter and teacher at the Fine Arts Academy in Dresden, Germany, returned to his native country after a long absence and was struck by their beauty and craftsmanship." (NC)

* * *

ISRAEL

Work Begins on New Basilica of the Annunciation

Construction work has begun in Nazareth on a new Basilica of the Annunciation which will replace the church built over the Grotto of the Annunciation by the Franciscans more than two centuries ago. The latter has just been demolished to make way for the newer structure.

Destined to be one of the largest churches in the Middle East, the Basilica is expected to be completed in three years. It is estimated that the cost will be about $2,000,000, a sum which it is hoped will be raised by contributions from Catholics all over the world. The new church will be erected on the site where it is believed that the Angel Gabriel announced to the Blessed Virgin that she was to become the Mother of God.

The demolition of the former church has led to important archaeological discoveries. On behalf of the Custodian of the Holy Places, the excavations at Nazareth have been under the direction of Professor Bajati who has already verified remains of buildings dating from the Byzantine period as well as from the time of the Crusades. In addition, the excavations have brought to light a number of sarcophagi, remnants of pillars, and pieces of pottery belonging to the second and third centuries.

In view of these discoveries, Professor Bajati believes that we have the first solid evidence confirming the tradition that the Emperor Constantine erected the first church at Nazareth at the beginning of the fourth century. *(Oss. Romano)*

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INDIA

Benedictines Plan Foundation of Contemplative Monastery

A well-known English Benedictine Monk and the only Indian priest of the Benedictine Order have been entrusted with the task of founding India's first strictly contemplative Catholic monastery. It will be erected near Bangalore, Mysore, at the invitation of His Excellency, Thomas Pothacamury, who is archbishop of that area.

The English Monk who will guide the new community is Dom Bede Griffiths, O.S.B., an Oxford graduate who was received into the Church in 1932. He is also the author of a recent autobiography, *The Golden String,* which has been well received both in England and the United States. His colleague is Dom Benedict Alapatt, O.S.B., from St. André's Abbey in Belgium.

India already has one Benedictine foundation set up by the monks from the Belgian Abbey of St. André. This community has growth to thirty members, but it does not follow a strictly contemplative pattern. The monks of the new community, however, will devote themselves entirely to contemplation and the liturgical life without any external activities such as teaching or missionary work. Fr. Griffiths feels that the new foundation will be warmly welcomed by the Indian people who he is convinced are among "the most deeply contemplative people on earth." (NC)

Indian Government Announces New Rules Concerning Foreign Missionaries

At a recent session of its Parliament in New Delhi, the Government of India announced a five-point program regulating the entry and activities of foreign missionaries. The new legislation proclaimed by the Home Ministry portends the difficulty new missionaries will face in trying to preach the Gospel in a predominantly Hindu nation.

In the debate in Parliament which preceded the new enactment, Prime Minister Nehru stated that every Christian missionary has a right to do his work in India in a peaceful way. He noted further that some of the members of Parliament did not like the activities of foreign missioners, but he charged such legislators with forgetting that Christianity is a very old religion in India and that it must be given every opportunity to exist.

The new program, however, appears to be quite restrictive in character. It consists of the following clauses:

1. Entry will be granted to specially qualified and experienced foreign missionaries coming to replace members of existing missions, where Indian replacements are impossible.

2. Missionaries now working in India are allowed to continue their work provided that they do not come to the "unfavorable attention" of the Government.

3. Missionaries who have worked five or more years in India will be allowed to return there in the usual way. Missionaries leaving India with the intention of returning will be allowed to come back.

4. Missions now operating in India without government permission must get proper approval to open any new branches or institutions.

5. Missionaries from the Commonwealth countries must obtain entry visas like those of other countries.

India's Catholic bishops have frequently approached the Government for a more favorable policy on the admission of foreign missionaries. In a statement issued two years ago, they noted that less than half of the applications they had submitted were granted visas—54 out of 138. The rest were either rejected or action on the visas was constantly postponed. The first comments by the bishops on the new program reveal that its regulations are much more stringent than what they had hoped for. (NC)

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EGYPT

Two Recent Moslem Works Reflect Changed Attitude Towards Christ

Commenting upon the appearance in Egypt of two books dealing with Christ written by Moslem authors, Fr. Anawati of the Order of Preachers declared that they manifested a broader and more objective approach to Our Lord's life and doctrine than has heretofore been the case in Mohammedan circles. Fr. Anawati, who is a close student of Moslem affairs, is director of the Dominican Institute of Oriental Studies in Cairo.

The Dominican explained that up until the present Moslem authors have regularly refused to accept the authenticity of the Gospels. Whatever references they had occasion to make to Christ were based on those passages treating of Him in the Koran. In these two recent works, however, the authors go directly to the Gospels for their information.

One of these books is entitled, *The Genius of Christ.* Its author is Mahmoud El Aqqad who has also written a biography of Mohammed and his early disciples. In this latest work Mr. El Aqqad defends both the historicity of Christ and the authenticity of the Gospels. He likewise makes a strong case for the spiritual character of Christianity and the supreme importance of its teaching on charity.

The other work in question is called *The Iniquitous City* by Dr. Kamel Hussein, a former professor at Ibrahim University. The title of the book refers to the Jerusalem which condemned Our Lord to death. Its author, too, presents a very sympathetic study of the person of Christ, particularly in the section relating the circumstances of His crucifixion. (NC)

BOOK REVIEWS

MAX THURIAN, friar of Taizé: *Mariage et célibat.* Introduction by Roger Schütz, Prior of Taizé. Neufchatel - Paris, Delachaux et Niestlé, 1955, in 8°, pag. 154.

Mariage et célibat -- this is the title of the new book by M. Max Thurian, friar of Taizé, a member of the Calvinist community which has enthusiastically taken up the recitation of the Divine Office and the practice of the three vows: the vow of personal poverty, the vow of obedience to the community (in effect to the prior), and the vow of perpetual celibacy. Here we have a Protestant at variance with very many of his Protestant brethren. It is, in fact, well-known that modern Protestants are generally hostile to the idea of celibacy and especially of perpetual celibacy. M. Thurian, not content with practising this virtue himself, has set out to extoll it and urge its acceptance by other generous hearts.

Luther set the example of considering religious vows as null and void. Calvin, more faithful to the doctrine of St. Paul, praised Christian celibacy and declared it to be of greater worth than marriage: but he would not agree that it should be vowed in perpetuity. M. Thurian, on the other hand, by reason of his full adherence to the New Testament Scriptures, is not in agreement on this point with the first Reformers. He strongly criticises the normal Protestant position. "In order to safeguard the transcendence, the spirituality, and the liberty of God," he writes, "Protestantism normally rejects the idea that a vocation can have a definitive scope, or at least if this should exist at all, that it can be externally and concretely expressed by a definitive undertaking" (p. 121). The author of *Mariage et célibat* finds himself here in the company of Karl Barth who has always insisted so much on the transcendence and liberty of God and has never seen these endangered by the perpetual vow of a creature.

There would be a risk, however, of misunderstanding M. Thurian's ideas on celibacy if one were to neglect his conception of marriage. On this point Protestantism is in general agreement with Catholic doctrine. It holds marriage to be not just an ordinary secular contract but a sacred undertaking. Here M. Thurian once again allows himself to be guided by Holy Scripture and in particular by the First Epistle to the Corinthians, and comes very near to regarding marriage as a Sacrament: "In Christian marriage in which a pledge is made to keep mutual fidelity, God Himself, in order to signify the love of Christ and the Church, enters into an irrevocable pact with the man and woman ... God, in so pledging Himself with them, bestows on them an irrevocable gift to bind them firmly together in mutual fidelity." (p. 126).

Christian marriage is likewise indissoluble. In whatever way one may explain the phrase in St. Matthew, "except for the case of adultery,"

we are faced here with an exception which is at variance with the whole body of other pertinent texts. The author rightly insists on the moral goodness of marriage. The Christian regards it as a vocation, which has joys as well as sorrows, the purpose of which is noble and enduring.

But celibacy is also a vocation and one by no means rare. It is a gift, an honour, the better part (p. 137). It is clearly recommended in the New Testament both in word and example by Christ and also encouraged warmly by St. Paul. It is true that it has its difficulties and dangers, but it offers most important advantages: it promotes the apostolate and opens the way to contemplation. Liberated from the duties of family life a man is entirely free for service to his neighbour. His Christian heart is filled with a universal love and is ready to meet the demands of every kind of misery. At the same time it is unreservedly given over to the love of Christ. The Christian celibate has need of contemplation to give consolation to his solitude and fill him with light and courage; but he has the time for it and is prepared for it by the total gift he makes of himself, body and soul, to his Saviour.

All this is Catholic truth. But M. Thurian's book remains the work of a Protestant. There are some of his thoughts that a Catholic would not be able to accept.

For example, M. Thurian while recognizing and defending the advantages of celibacy does not thereby intend to assert its moral superiority over marriage or that it is meritorious to embrace it. But do not these advantages—devotion to the service of one's neighbour, the possibility of contemplation—belong to the moral order? To affirm the superiority of celibacy over marriage does not imply that one denies or in any way minimizes the moral value of marriage which is a Sacrament: nor does it give the Christian who embraces celibacy the right to think himself more perfect than those who marry. It is not for nothing that the Fathers of the Church demanded humility from those who undertook virginity. The point in question is the objective perfection of a state (of life), compatible even with individual imperfections. The fact that it is a meritorious state does not mean that it thereby ceases to be a grace and a gift. Merit flows from grace, and in rewarding works of merit, God crowns His own gifts. Such works, however, entail the right use of our free will, and that is enough to render them worthy of reward.

M. Thurian praises the Reformation for having sundered the bond that existed between celibacy and the priesthood. The Catholic Church has maintained this bond with the exception of the well-known discipline of the Eastern Church: and sometimes it has remitted it in the West, as in the case of a very few convert Protestant ministers in recent times. I fail to understand why M. Thurian is not in agreement with the Church on this point. If the vocation of celibacy is in his opinion far from being something rare and can be in fact quite common, and if, as he himself reasons, it promotes the apostolate and the interior

life, does it not seem right that the Church should reserve the priesthood with its powers, at once so delicate and so exalted, to those of her sons who consecrate their whole person, body and soul, to the sole service of the Lord?

There are other points, too, on which one might register disagreement. But these in no way diminish the joy one must feel at seeing such a recognition of truths which Protestants have long forgotten or even attacked. Surely this is the finest fruit of Ecumenism. It is true that we find in M. Thurian's book some places which owe their inspiration to Calvin alongside large sections which derive from the light of Catholic doctrine. But the dim light which fills us with melancholy at dusk cheers us at the first glimmer of the dawn. Are we not right to see in the work of M. Thurian, friar of Taizé, the coming of the dawn?

CHARLES BOYER, S.J.

PETER F. ANSON: *The Call of the Cloister*. London: SPCK, 1955, pp. xvi & 641. Price 42/-.

One of the elements of Catholicism by which it has been most sharply distinguished from the forms of Christianity produced by the Protestant Reformation is the recognition of the Religious state as a definite and distinct mode of living the Christian life. The Canon Law of the Latin Church clearly lays down that this way of life is to be held in honour by all; and exhaustive regulations are made to safeguard and foster it. In contrast with this, among the first acts of the 16th century Reformers was the wholesale suppression of Religious houses; and this they defended not merely by the claim that the inmates were corrupt, or that their wealth and power had become a menace to society, but on the ground that the whole notion of the Religious state was repugnant to the true religion of Christ. *Naturam furca expellas* . . . "Monasticism in its basic sense of seclusion or withdrawal from society, is a common feature of every religious system which has attained to a high degree of ethical development—Brahmin, Buddhist, Taoist, Moslem, and Jewish, as well as Christian . . . It flourishes in environments so diverse that it can only be an expression of a principle inherent in human nature, and rooted therein just as deeply as the principle of family life, although confined to a smaller proportion of mankind." So writes Mr. Peter F. Anson, and it is this "Call of the Cloister" which gives the title to a remarkable book.

After passing references to other tentative movements in post-Reformation England, Mr. Anson concentrates upon the extensive development of the Religious life in the Established Church of England in the past hundred years. Indeed this large volume turns out to be chiefly an elaborate directory of Anglican Religious communities, including those in the American Protestant Episcopal Church, and the other Anglican churches overseas. This, no doubt, is the reason for an un-

usual combination of author and publishers. Written by a Roman Catholic layman, the title page endorsed *cum permissu superiorum* over the signature of the Bishop of Aberdeen (in whose diocese the author resides), the book is published by the venerable and quasi-official Anglican "Society for Promoting Christian Knowledge," and dedicated to the largest of the Anglican communities of men, the Community of the Resurrection, of Mirfield. It is produced on a generous scale. There are sixteen excellent illustrations, an appendix listing all the Religious communities that exist or have existed in the Anglican Communion, 12 pages of bibliography, and three indices covering another 30 pages. It will doubtless be a standard work of reference for some years to come.

The author treats the men's and women's movements separately, as befits their somewhat different origins. In the former there were plainly two strains. There was an urge for seclusion and discipline, prayer and study, with the sense that the Church of England must "get out of the gentleman-parson line," that the times required "a sturdier weapon than a married clergy" to counter the irreligion of the age, and to convert the crowded multitudes of the new industrial towns. It was largely this that drove John Henry Newman and his associates to embark upon their semi-monastic life at Littlemore. But there was also a romantic longing to recover the lost glories of the mediaeval Church, its pomp and piety, its art and architecture; and among the issues of this were such fantastic extravagances as those of "Father Ignatius" of Llanthony and the "Order of Corporate Reunion." From these diverse elements a number of small societies took shape, most of them shortlived, until eventually the solid foundations of the existing men's communities were successfully laid.

They fulfil Newman's demand for seclusion, discipline, and study, and have produced some notable scholars and writers. They also supply the need for pastoral and evangelistic aid to supplement the ordinary parochial system. Two of them undertake as major works the training of men for the ministry both at home and in the overseas missions. All place in the forefront of their aims the Reunion of Christendom. For the most part they follow Rules framed by themselves, substantially on the pattern of modern Catholic Congregations; but they all make a point of the recitation in common of the Divine Office, using adaptations of the Book of Common Prayer supplemented by translations from the Roman Breviary; while there is one that follows the complete Benedictine Rule.

The women's communities were started to meet the practical social needs of the day. The prosperous beneficiaries of the industrial revolution were stirred in conscience by the miserable conditions of squalor and vice and irreligion in which their countrymen wallowed at the other end of the economic scale. They travelled and saw what was done in Catholic countries by Sisters of Charity among the poorest and most depressed classes. "Cannot," they asked, "the Church of Eng-

land produce something similar?"; and devout women of the comfortable classes nobly took up the challenge. They were immediately suspected of "Romish abuses and superstition"; but they survived that, and by their heroic devotion, braving all manner of hardship, disease, and depravity, they won the admiration of all who saw their work—especially after a number of them had answered the call of Florence Nightingale and served as Army nurses in the Crimea.

As the century advanced the Sisterhoods grew, and new ones were founded. They undertook, besides parochial duties, a wide range of work for the handicapped and under-privileged, as well as teaching in the growing field of women's education. Their organisation and Religious Rules were for the most part the work of individual parish clergymen, following continental models. Like the men's communities they put first the recitation of the Divine Office, so that, for all the busy external activity to which they were committed, they never lost sight of the primary purpose of the Religious life. Thus it is that at the present day, when the organisation of the Welfare State has reduced the scope of private charitable works, there is a tendency towards a more claustral and contemplative type of life, and a number of enclosed communities have come into being.

It is, of course, from those in the Church of England who hold Anglo-Catholic views that the members of the Religious communities are drawn. At first they were bitterly attacked, suspected, derided, but little by little, with the general spread of tolerance in English religion, they have achieved what practically amounts to official recognition. Mr. Anson names 11 existing communities of men and 61 of women in Great Britain, 11 of men and 18 of women in the United States of America, and 7 of men and 10 of women in the rest of the Anglican communion overseas. To many members of other Christian bodies the existence of the Religious life on this scale among Anglicans will doubtless come as a surprise. Those who are familiar with the Orders and Congregations of the Latin Church should not be misled by the figures. The Anglican communities are small. Mr. Anson gives few details of numbers, but the largest community of women numbers 300, and the majority have probably fewer than 50 members; while of the men's communities none have as many as 100, and most have less than 50. Alongside these one may note the statistics in the current Catholic Directory showing that in England and Wales alone there are nearly 2500 regular priests, and over 1100 convents of Religious women. Nevertheless the number of Anglican Religious is impressive, especially when it is remembered that they are drawn from only a section of the Anglican body, many members of which are hardly aware of their existence.

Though Mr. Anson has produced an important and valuable work, it seems a pity that he has allowed his treatment of his subject to be so heavily overlaid with the requirements of a mere directory. Each separate community is given a section to itself, sometimes, one suspects,

hardly altered from the replies which Superiors gave to Mr. Anson's enquiries, and thus frequently repeating the same or very similar facts. There is, moreover, little or no account of other movements illustrating the Call of the Cloister; of, for example, the great expansion in the 19th century of the old Religious Orders and the foundation of new Congregations in the Latin Church; and of the contemporary appearance of the Religious life among French and Swiss Calvinists, and Swedish Lutherans, of which but the barest mention is made. The book, therefore, on this account, and by reason of its scale and consequent price, is not likely to be read by many outside the Anglican circles chiefly concerned.

From the point of view of Church unity the book has a twofold interest. The avowed aims of the communities include "Reunion," and some are particularly active in study and discussion with members of other Christian bodies, on the lines of the Oecumenical Movement. But in addition, many relate the existence of the communities to Anglo-Catholic claims. It is said that Père Lacordaire used to challenge the Catholicism of the Church of England on the score of her lack of the Religious life. Anglo-Catholics today point to their well-established Religious communities to vindicate their claim to Catholicism, on the ground that the same Catholic way of life and devotion is found in the Anglican as in the Roman and Orthodox "branches" of the Catholic Church. This "Branch" theory Catholics cannot, of course, admit. But that does not mean that the revival of the Religious life has no bearing on Christian unity. If, as we believe, those separated from the unity of the Church are sustained in their Christian living, not by that wherein they differ, but by those features of Catholicism which they retain, clearly the more they discover and adopt of Catholic faith and practice, the more likely they are to find their way into the fulness of Catholic truth and life. Then they will come, at length (in the words of our present Pope) to "the one organism of the Body of Jesus Christ . . .", wherein "with open arms We await them, not as strangers, but as those who are coming to their own Father's house." (Encyclical: *Mystici Corporis Christi,* 1943, C. T. S. Translation, para. 102).

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